

THE CHRISTIAN CENTURY

TRANSFIGURATION

ISAAC OGDEN RANKIN

Thou who was lifted upon the tree
For hate of sinners and worldlings' scorn,
First, on the mount, wast changed for me,
In the very flesh by Thy sorrows torn,
With the white of heaven's own purity.

Let me not think of the flesh with hate,
When Thy flesh bore heavenly whiteness clear
That Peter and James and John might wait
An hour in their mingled awe and fear,
From sleep awakened, at heaven's gate.

This be the gate of Thy dwelling place,
This earth with its tears and groans and sin.
Here build Thy palace of love and grace—
This body Thy Spirit dwelleth in,
Lit with the light of Thy loving face.

Transfigure my earthly needs with light
Of pure desire and of holy peace;
Hold my weakness with patient might;
And still, when my drowsy fears increase,
Let my soul awake to Thy presence bright.

—The Congregationalist.

CHICAGO

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Brief articles on subjects of interest will find ready acceptance. Conciseness is always at a premium. News items are solicited and should reach us not later than Monday of the week of publication.

THE CHICAGO CHURCHES.

In services at the Ashland church there were four baptisms last Sunday. W. R. Moffett is the pastor.

W. F. Shaw, minister of the Sheffield Avenue church, went this week to Eureka, Ill., for a short visit. There were four baptisms last Sunday in his church, making a total of 15 additions since the beginning of the revival meeting.

The regular meeting of the Christian Ministers' Association will be held next Monday at 10:30 a. m. The address of the morning will be delivered by Charles E. Varney, who is a new minister in the ranks of the Disciples.

On Monday and Tuesday of this week the annual Ministers' Institute was held at the University of Chicago. On Monday morning the service was in memory of the late Eri B. Hulbert, dean of the divinity school.

In appropriate special services last Sunday in the Hyde Park church there were ten confessions, eleven additions by letter, and five became members of the congregation, a total of twenty-seven. The interior of the church is being decorated this week at a cost of \$200. This is an enterprise of the Ladies' Aid Society. Edward S. Ames is pastor of this church.

In the regular services of the Jackson Boulevard Church, Parker Stockdale, pastor, there were nine confessions and six additions otherwise. Five persons were baptized. There were 481 in the Sunday school, and audiences taxed the capacity of the house in the special Easter services. This church has added seventy-five persons to its membership since October 1st.

The choir of the Englewood church sang last Sunday night Stainer's cantata, "St. Mary Magdalen." The audience filled the auditorium. C. G. Kindred is minister.

A Noteworthy Event.

A committee of representative men of the various Christian denominations of Chicago is planning an inter-church men's banquet to take place at the Auditorium Hotel, Monday evening, March 8.

Robert E. Speer, secretary of the Board of Foreign Missions of the Presbyterian church; J. Campbell White, secretary of the Laymen's Missionary Movement; C. C. Michener, secretary of the Young People's Missionary Movement, and Rev. F. H. Sheets, D. D., secretary of the Missionary Society of the Methodist Episcopal church, are to make the addresses of the evening.

President J. G. K. McClure of the McCormick Theological Seminary of Chicago, will preside.

TALKS OF NATURE.

"I think you're quite funny," I said
To the River, "For while you've a bed
You're awake night and day,
And run on, yet you stay;
And your mouth is so far from your
head."

I said to the Hill: "I'll allow
You have a most wonderful brow,
But you're such a big foot
That you never can put
On a shoe of the style they use now."
—Nixon Waterman in April St. Nicholas.

A New Serial Story Unto The Lion's Mouth

By P. C. Macfarlane

Scene Laid in Ephesus, A. D., 120

This thrilling story of the days when the church was young will soon be published in the Christian Century. It will afford

A Rare Opportunity to Catch the Pulse-Beats of that Far-off Time

The style is that of dramatic narrative. The characters tell their own story. No prosy descriptions. Action! Action!! Action!!! is the key to the style.

Will Run for Three Months

This new story will be published in weekly installments, covering a period of about three months. A synopsis of earlier chapters will be published with the later installments. It will be intensely interesting, being a vivid portrayal of the remarkable traits of the early Christians.

In missionary zeal.

In fellowship!

In charity!

In self-sacrifice,

In heroism!

In liberality!

And ever in the hope of the immediate coming of our Lord and Savior Jesus Christ.

Instructive, Inspiring, Faith-Compelling

Veterans of the cross are heard delivering the traditions of the apostles in the very accents in which they fell from the inspired lips.

Christianity is seen in conflict with pagandom, with Greek philosophy and with oriental mysticism.

The fires of persecution are kindled.

Triumphant martyrs are seen witnessing unto death.

This intensely interesting period of church history, so little known to present day followers of Jesus, is made to live again.

Mr. Macfarlane read the story from his pulpit in the First Christian Church of Alameda, California, and for twelve consecutive Sunday nights the church was crowded to its full capacity by a throng of men, women and children, who listened spell-bound to the graphic narrative. When the people had listened with breathless interest for an hour they were heard to complain that it had been but a few minutes. They pleaded that the chapters be made longer. Before the story was finished many came to confess their faith in Jesus Christ because of it.

Publication commences in an Early Number

To allow an opportunity for all who wish to do so to interest their friends and secure their subscriptions before publication of this wonderful story begins we have decided to print the first installment about April 15 and to make a

Special subscription rate of \$1.00, to new subscribers only, good until that time.

To individuals and societies that wish to take advantage of this special rate we will make a commission rate of 40 per cent in clubs of five or more, if sent at one time—cash with the order. Write us for further information and advice to club-getters. Make remittances payable to

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No. 14.

EVENTS OF THE WEEK

The federal government is to lock horns with the common carriers over the provisions in the new rate bill. Witnesses from five big express companies have been summoned to appear before the grand jury now in session in Chicago and tell of alleged concessions granted through the franking privilege. Should an indictment result it will form the basis for a test case of the law passed by congress last June. All the railroads as well as the express companies will be vitally interested. Five companies are directly involved in the present investigation. The specific charge against the express companies is that they have been distributing favors, in the shape of frank books. Persons in no way connected with express companies or railroads are said to be in possession of these books, issued since Jan. 1, when all such favors were by law ordered discontinued.

Express Franks.

A dispatch received in Vienna from the frontier of Roumania says the advance of the riotous peasants on Bucharest continues. Up to the present time it has been found impossible to divert them. There is great alarm in the Roumanian capital. The garrisons in eighteen of the forts forming the defense of the city have been increased, and the royal palace, where King Carol and Queen Carmen Sylva reside, is strongly protected by soldiers. The artillery has been supplied with shrapnel and ordered to use it on the peasants if necessary to keep them out of the capital. The rising of the peasants is directed not only against the Jews but also against the Christian landowners. Reports of sanguinary encounters are received constantly, and each day shows the disorders to be more deep seated and far reaching and the situation more serious. Probably the most serious engagement occurred at Alexandria, about fifty miles from Bucharest, where sixty men were killed and 300 wounded before the troops succeeded in dispersing the rioters. The movement has extended through the entire province of Wallachia, and almost every hour brings a report of a more or less bloody encounter between the soldiery and the peasants in some fresh locality.

Roumanian Uprising.

At a meeting of the general education board in New York the following appropriations to educational institutions were made from the Rockefeller endowment fund of \$43,000,000: Bowdoin college, \$50,000 toward a fund of \$250,000. Colorado college, \$50,000 toward a fund of \$500,000. Millsays college Jackson, Miss., \$25,000 toward a fund of \$100,000. Yale, \$300,000 toward a fund of \$2,000,000. Princeton, \$200,000 toward a fund of \$2,000,000. These appropriations were announced after the board had been in session for several hours. They are the first to be announced since Mr. Rockefeller added \$32,000,000 to the endowment of \$11,000,000 in February last. Besides these, gifts were made to colored schools to-day aggregating \$42,500. Since its organization the board has contributed to schools for colored people more than \$280,000. The colleges that were selected for subscriptions were picked out from over 400 applications. The applications not acted upon probably will come up for consideration again. In speaking of the distribution of funds Dr. Wallace Buttrick, secretary of the general board, said the board had endeavored to act equitably. "The southern institutions, which have not the financial backing of some of the north-eastern colleges," he said, "are given sums under conditions which can be more readily met. The northern and eastern institutions, which are more able to raise the necessary amounts, naturally are required to raise more on their own account for the amount given by the board."

Gifts to Colleges.

The lower house of the Russian parliament last week adopted the preliminary constitutional democratic resolution providing for the abolition of drumhead courts martial, and instructing the committee to draw up and present a bill to this effect with as little delay as possible. The vote was almost unanimous, only twenty-two extreme reactionists voting in the negative. After the vote had been taken Premier Stolypin, who had just had a long conference with Emperor Nicholas, announced the government's position, stating that so long as "the bloody miasma of terrorism overshadowed the land" it did not feel justified in withdrawing entirely such unfortunate repressive measures, but that orders had been given that drumhead courts martial be hereafter employed only in cases of extreme and vital necessity. Continuing the premier said: "In your hands rests the reconciliation of Russia. If you fulfill your task this law and other repressive measures will die a natural death. We are arraigned as bloody handed executioners, but Russia is able to distinguish between blood on the hands of a hangman and on those of an experienced surgeon. History will say that we were surgeons inspired with an honest desire to cure the country."

Drumhead Courts.

Twenty-six persons were killed and fifty injured when the Southern Pacific railroad's Sunset express, running from New Orleans to San Francisco, ran into an open switch and was wrecked at Colton, Cal.

Briefs.

The entire undergraduate body of Princeton university paraded to the home of former President Cleveland on Bayard lane and presented him with a loving cup. The cup was to have been given to Mr. Cleveland on his 70th birthday, March 18, but he was in the south at the time.

Mexico at last has been requested to intervene and use her best efforts to bring about peace in Central America. The request came from the republic of Salvador and was made to President Diaz by Dr. Baltazar Estupinian, the minister to Mexico from Salvador. In the message the Salvadorean government asked Dr. Estupinian to use his best efforts to cause the government of Mexico to take a firm stand for peace.

William A. Proctor, churchman, philanthropist and president of the Proctor and Gamble Soap Manufacturing company, committed suicide in Cincinnati, by shooting. Mr. Proctor was 73 years old and an invalid. The death of his wife four years ago was a blow from which he never recovered. In the intervening time he has been subject to fits of depression and melancholia. Without his wife, for whose sake, a few months before her death, he had retired from active participation in business, he grew to feel himself as he often phrased it, "worthless and of no consequence."

Secretary Strauss of the department of commerce and labor, in accordance with the executive order of March 14 last bearing on the subject of the immigration of aliens into the United States, has issued a number of regulations relating to the coming of Japanese and Korean laborers to the continental territory of the United States. They are as follows:

Japanese Laborers.

Allens from Japan or Corea are subject to the general immigration laws. Every Japanese or Korean laborer,

EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

SHALL WE PREACH THE SECOND COMING?

A man in Chicago, with a hobby, rang Gipsy Smith up on the telephone, and, in a "stand and deliver" tone, said, "When are you going to preach on the second coming of Christ?" "I am not through with the first yet," said the quick-witted evangelist. Well said. The truth of the incarnation has not yet had its day. The second advent of our Lord is a legitimate theme for occasional consideration in the pulpit, and for discussion now and then in the religious press, but the constant preaching of an unknown quantity, like prophecy, is a poor substitute for the preaching of history. A half dozen of the small sects of Christendom are founded on a theory of the second advent. The romantic absurdities of prophecy mongering advocates have more attraction for some people than the grace of God or the ethics of the gospel. Apocalyptic manipulators and romancers have been in evidence since our Lord was here and long before. To visionary saints their appeals to fancy free are irresistible. The far away historic past is strewn with Edens, and the far away prophetic future has as many paradises to lure us on.

When God's chosen people had been worsted and overthrown in the conflict with heathen nations, and were about to lose heart, they adjourned the holy war to the clouds of heaven. Here with the prosaic and sinful earth out of sight, and the imagination in control, the tide of battle was easily turned in their favor. The Chicago hobbyist who demanded a sermon on the second coming of our Lord, had his apocalyptic mood strong upon him, when he phoned the evangelist to preach on the subject. Weary of the long and discouraging struggle with sin, he was anxious for an adjournment to the clouds. It seemed to him the only possible road for optimism to travel was the golden pathway of the apocalyptic vision. This pre-millennial theory of the second advent is held by many good people in our time. The doctrine is that the personal and final manifestation of our Savior is imminent, and that it is the duty and precious privilege of the church to keep itself constantly in an expectant relation to that glorious consummation. The gospel, they tell us, will neither regenerate nor reform the world. It was never intended to accomplish either of these purposes. Christianity will not prevail universally or generally under the present dispensation of the Holy Spirit. The world will not be converted during the mediatorial reign of Christ. Things will not get better but worse under the present economy of grace. Mankind in the gospel age will wax worse and worse, deceiving and being deceived. More and more in rapidly extending folds darkness will fill the earth and gross darkness the minds of the people. Anti-Christ will gain the ascendancy, sin and depravity, and the abomination of desolation in the holy place will be crowned with victory, and when the world is so bad that it can not get any worse, Christ will suddenly appear to begin the thousand years of his reign on earth. It is during this reign that the enemy will be destroyed, the world converted, and the divine wis-

dom vindicated. The elect who have been gathered out from among the nations, by the gospel, to bear witness for righteousness and the kingdom of God, are waiting now in breathless expectation of the visible and final appearing of the Son of God.

Many Scriptures are quoted to justify this position. It is the constant theme of pre-millennial preachers who regard it as an essential part of the gospel of hope and salvation. If they have not exhausted, God has limited the message of the incarnation, and hence the need of associating with it the gospel of millennial hope and expectation. To which coming shall we give the supreme accent? Can anybody prove that God will give us a better gospel at the second advent than he gave us at the first? If the world is to be converted by the second coming of Christ, that result must be produced in one of two ways. Either by the increase of saving truth or by the augmentation of the power of the truth we already possess—which? Are there other redemptive truths and motives to be added to God, duty and immortality, embodied in the incarnation of the first coming, and in the ministry of the Holy Spirit during these nineteen hundred years? If so, why have they been so long withheld? If the gospel is to be so intensified and specialized and raised in power as to compel belief by the overwhelming glory of Christ's personal manifestation, it will be a gospel of force and not of freedom, and therefore not a gospel at all. The elimination of the elements of voluntariness and freedom from the gospel makes it another gospel and not the one Christ gave us in the great commission.

The Gypsy evangelist was right. We are not through with the first coming yet. The gospel of the incarnation is the power of God unto salvation, and we shall never have any other power for that purpose. It is true that the first generation of disciples, including the apostles, believed the Lord would come again in their life time. This expectation had great power in the primitive church. It did not convert the world, but it sustained the church, and gave it the transforming influence of a mighty hope. There is a certain inspiring utility in the message of the second advent in its application to the church of today, but pains must be taken not to carry it too far. If the inspired Apostles were mistaken in their anticipation of the immediate return of the Lord to the earth, and small groups of disciples in every generation since has been similarly mistaken, perhaps it would be wise for us not to spend too much of our time in trying to figure out the date of the second coming. If the calendar of our Lord's personal and final manifestation has been made up in the mind of God, it has not been revealed to us. Both the date and the fact are divine, not human, questions. "It is not for you to know times or seasons, which the Father hath set within his own authority." The man who accepts and lives and preaches the gospel of divine holiness in the unsearchable riches of Christ has the only rational or possible preparation for the second coming of the Lord.

J. J. H.

COMMENT IN BRIEF.

Following the union of the Presbyterian churches last year, co-operation in the order in Presbyterian circles. The latest evidence is seen in the publication by the Presbyterian College Board of a co-operative college catalogue, in which the interests of fifty-two schools are set forth.

* * *

There are new signs every year of the ultimate organization of churches in Japan, which will eventually be almost entirely of native organization and native control. There is already seen a spirit of co-operation which will mean a greater union of the Protestant churches in Japan than is characteristic of America. Already, the once divided forces of some denominations are together and the Methodist church is facing the fact that a union of missionaries and converts of the Northern, Southern and Canadian Methodist churches in Japan is approaching. The Orient sees more clearly than we the brightening light of the days of the union of Protestant forces.

* * *

In our own land, the darkest cloud in our sky is the liquor traffic. In China the opium evil has been the great wall in the way of success in efforts to better the conditions of the people of the Orient. Advance steps in the development of China have been so rapid that the ordinary laymen in international affairs have been at pains to keep pace with the growth of the Western ideas in Chinese circles. In the list of these advance movements has been a new attitude of the Chinese government toward the evil of the opium traffic. Encouraging as this is, the outlook is made brighter for reform in the indications that under the leadership of Great Britain and America, there may be a joint investigation by commission, followed by some international action, looking to the suppression of the opium trade.

* * *

Earnest words have come from men throughout the brotherhood who are acquainted with conditions in California, in regard to the importance of the rebuilding enterprise of the Disciples at the Golden Gate. Following the earthquake and fire, a greater San Francisco is arising like a magic city. In the rebuilding of the city there is something of new ideals and wider plans in civic and business affairs, which means large opportunity for the Christian church. The brotherhood has been remiss in rallying to the support of our stricken churches of the coast, and there is a valuable suggestion for the Disciples in the purpose of the Methodists to celebrate April 21st, the first anniversary of the day the San Francisco fire was conquered as "California rehabilitation day." By observing this anniversary and stirring up the people that way, the Methodists hope to complete their rebuilding fund. It would make a new era in the life of our church in the West if either in this plan or otherwise, some means could be found for establishing our work in San Francisco upon the widest foundation, and furnishing our churches with that adequate equipment which will make for the greatest growth of our brotherhood in the coming new city.

Sinai and its Records

H. L. Willett

In a former article* some account was given of the problem which biblical scholars are attempting to solve in reference to the location of Mt. Sinai, and some of the views entertained on the subject.

It is apparent that a solution of the problem has not yet been reached. While the opinions of literary critics and archaeological experts are valuable as competent to sift the body of evidence which we now possess, it appears probable that the decision must await the emergence of further witness in one form or another. The meagerness of the data renders dogmatism impossible in our present state of knowledge. Each view will have its defenders until more light shall come. All that can be asserted is that every fresh study of the question brings a humbling sense of the mystery which surrounds it. Before leaving this theme of the exodus, however, it is interesting to have the opinion of a careful and trained investigator.

Much has been done in recent years to make known the physical features of the region within whose borders, however the decision regarding the route of the exodus may fall, the events of one of the most important periods in Israel's early career took place. In 1868-9 Wilson and Palmer published the "Ordinance Survey of the Peninsula of Sinai," which has been the geographical basis for all later explorers. In 1886 Dr. Hull prepared his "Memoir on the Physical Geology and Geography of Arabia Petrea, Palestine, etc.," which was published by the Palestine Fund, and also a later work, "Mount Sela, Sinai and Western Palestine." The Sinai inscriptions have been copied and translated with varying completeness by Lepsius, Laborde, Laval, Brugsch, Seth and Weill. The results are given in Breasted's "Ancient Records." In 1904 Prof. W. M. Flinders Petrie made an expedition to the traditional Sinai region for the Egypt Exploration Fund. Twenty-six years earlier he had read the accounts of the monuments there and hoped he might some day visit the place. But the pressure of other duties prevented the realization of this wish. Meantime his work in Egypt, especially at Abydos, had greatly widened the field of knowledge concerning the early dynasties of Egypt, and made important any information such as recent reports had shown might be obtained on this subject from the Sinai inscriptions. It so happened that the reduction of funds available for his work made necessary the selection of a field where copying rather than excavation could be undertaken.

With a camp of thirty-four people he left Suez on Dec. 3d, remained at Wadi Maghareb from Dec. 10 to Jan. 11, Sarabit or Sarbut-el-Khadam from that date to March 18th, and was back in Suez March 23. The report of this expedition and its results is given in a sumptuous volume of 284 pages entitled "Researches in Sinai," by Prof. Petrie (Dutton), profusely illustrated with photographs and maps. As this is the latest word on the subject of the Sinai ruins, it is of interest to workers in the biblical field.

The Wady Magharah, or "Valley of Caves," so called from the many ancient

mines which occupy its sides, lies five days south of Suez, on the road leading to the Jeb el Musa or traditional Sinai. The mines were of two kinds, copper and turquoise, or malachite. The former were worked by miners sent from Egypt under regularly appointed officers, several of whom left hieroglyphic inscriptions in honor of the kings or themselves. The latter were operated both by Egyptians and natives of the region. In several places the remains of miners' huts have been found, in which were fragments of copper, slag and waste scraps from smelting, as well as chips of copper ore, many broken crucibles and in one instance part of a mould for an ingot. In one locality there were 125 huts in lines along the edge of a cliff. In all these there were quantities of wood ashes and bits of pottery of the old kingdom. In the middle of a hut there was usually a pit, where the last occupant had buried such property as he did not wish to remove, such as jars, corn grinders, etc., on his return to Egypt.

Close to the mine shafts were the inscriptions left to record the operations of the expeditions, or merely in honor of the king. They were carved on the face of the mountain which rises more than 2,000 feet precipitously. Most of them were at the level of about 170 feet. One only was found as high as 400. The earliest of these belongs to the first dynasty, which Petrie places 5300 B. C. The seventh king of that dynasty, here written Semerkhet, is portrayed in three relief figures, as king of upper Egypt, with the crown of lower Egypt, again as king of lower Egypt, and once more as king of upper Egypt smiting the king of the Bedouin. The next sculptures are those of Snefru of the third dynasty, about 3750 B. C. Although as first noted, the Pharaohs had operated in the copper region of Sinai as far back as the first dynasty, Snefru was later regarded as the founder of the great mining enterprises there. He became the patron god of the region and gave his name to the roads and stations of the eastern delta. One scene is finely carved with excellent marking of the forms. The king wears the pleated kilt and a collar, with a head dress of two tall plumes, and below is the inscription giving his titles and adding, "Snefru, great god who has given satisfaction, stability, life, health all joy forever. Horus, lord of truth smiter of barbarians." Other inscriptions of Snefru are found in the region. Sahura of the fifth dynasty is similarly pictured with three standing figures of the king and an inscription giving his titles and adding "Smiter of all countries. The great god smites the Asiatics of all countries." Nu ser re and Men ku hor together with Dedkere-sesi of the same dynasty are similarly celebrated. In the last case the inscription mentions the fact that the god caused that a costly stone be found in the secret mine, with a writing of the god himself, which is supposed by Breasted to indicate that some stela of their ancestors led the workers to the desired vein. In the sixth dynasty Pepi I recounts an expedition sent in the year after the eighteenth occurrence of the numbering, a commission executed by the commander

of the army. In the reign of Pepi II there is an inscription depicting the queen mother with the date, royal name and titles occupying four verticle columns. Nothing more is recorded until the twelfth dynasty when there occurs an inscription of Amenemhet II, which is written not in the Wady Magharah but in the vicinity of the ruined temple Sarbut-el-Kahdem not far away. This merely records the fact of an expedition which worked the mines in the twenty-fourth year of the king. In the same dynasty Amenemhet III is referred to as the king under whom an expedition numbering seven hundred and thirty-four soldiers was dispatched to bring malachite and copper. A neighboring inscription of the same king refers to the goddess Hathor as the mistress of the malachite country. A third inscription was made by the chief treasurer of the king, who records himself as favorite of Hathor, mistress of the malachite country, of Soped or Sopdu, lord of the east, of Snefru, lord of the highlands and of the gods and goddesses who are in this land. From these and other records of kings as late as the twentieth dynasty it is apparent that the copper and malachite or turquoise mines of this region were a fruitful source of revenue and were operated through expeditions sent down the desert route or by sea for this purpose. The turquoise was found in bands of sandstone, and was usually in hard nodules which were picked out after crushing the mass with hammers, and rubbed down to ascertain if they had a turquoise center. Sometimes particles were found in small patches in cracks in the rocks. Many fragments of this material are still to be found in the region, but the quality of the stone is such that it loses color by exposure. The Egyptian workmen appear to have used metal tools, generally of copper, but the natives of the region who have always worked the mines more or less used flint knives for this purpose.

By far the most interesting of all the remains of this region, however, are the ruins of the temple of Hathor at Sarbut-el-Kahdem, a short distance to the north of the Wady Magharah. It is easy to understand why a temple should be erected in this locality. Hathor was the goddess of the malachite or turquoise land. To her, therefore, offerings must be made, and a cave in the side of the mountain ridge was fixed upon as the scene of the cult. Gradually around this a temple was built by successive additions of the various kings. The earliest portion of the building is as old as the time of Snefru of the third dynasty, 4750 B. C., whose hawk is one of the figures found. The inscriptions on the various portions of the temple show that the monarchs who were interested in the mining industry of the region carried forward the enlargement and decoration of the structure to a period as late as the reign of Ramesses VI. The temple forms an irregular approach to the cave of Hathor. It is evident that the confirmation of the earth in the vicinity compelled a modification of the direct approach which led to the cave in the earliest period, and as the successive portions of the temple were erected they were diverted from this axis of approach to the left, and beyond the sanctuary proper they form an obtuse angle lead-

*See Christian Century of January 17, "Where Was Mount Sinai?"

ing to the great pylon or gateway, beyond which lay the chambers for the lodging of guests. The temple is long and narrow, reaching a total length of 230 feet. At the outer entrance which is the latest portion of the structure, there stood two stelae, one of them of Rameses II. Entering, one passes through a series of chambers which Petrie regards as sleeping rooms, used by those who came to invoke the assistance of the goddess in finding the precious materials which had attracted them to the region. He believes that these chambers were regarded as especially under the protection of the goddess who revealed to her worshipers in dreams the location of the most profitable veins. Beyond the pylon or gateway which must at one time have been the formal entrance to the temple, there lie two chambers which give entrance to the large court of the temple. Beyond this court and the angle which it describes with the main sanctuary, there lies the temple proper, and from this one passes through the portico court to the cave of Hathor. At the side of the larger court and of the sanctuary there are placed two apartments with basins or tanks in the center, evidently used for ablutions before performing the rites of the place; and beyond these and almost parallel to the cave of Hathor there is the small court and cave of Soped or Sopdu, the lord of the east, to whom worship was offered as well as to Hathor. It is probable that Hathor was always worshipped as the mistress of turquoise or malacite, and was the only deity of the region during the earlier period. But later the devotion to other gods arose and Sopdu, the god of the east, had a cave shrine carved for him side by side with that of Hathor. The god Sopdu was worshipped in the Arabian nome, the desert east of the middle of the delta. His emblem was the zodiacal light, which is a brilliant feature of Egyptian skies and arises long before the sun. Many pillars decorated with Hathor heads render the significance of the temple unmistakable, and numerous stelae or monuments set up all about the place serve as votive tablets or records of the expeditions and their organization. Some of these are in excellent preservation, others have given way to the ravages of time.

The destruction of these records of the past is not due alone, however, to the elements. It is quite clear that human hands have had not a little to do with their obliteration. Of course the mining industry was always the chief concern of the place, and not a few of the inscriptions were broken by later workers who were searching for the precious treasures of the rocks. But still more fatal has been the destructive work of modern turquoise hunters who within the present generation under the direction of an English company have prospected in this region. When Petrie reached the country he found that most of the monuments previously known had been destroyed or injured within five years. A company had been organized for the benefit of English shareholders to work the no longer profitable veins. No care was taken to preserve the monuments from injury. Ignorant engineers destroyed what would have been of far greater value, even commercially, than all the turquoise which they found. The result was that the promoters lost their money and science

lost some of its most important materials for the study of antiquity. The Khufu sculptures were demolished. The Pepti inscriptions were broken up. The whole of the Amenemhat records have disappeared. The beautiful Snefru scene has been brutally hacked with hammers and the only portrait of the king destroyed. Of this vandalism Petrie says, "Only the Semerkhat scene high above the quarries, the second Snefru scene and the tablet of Tahutmes III have escaped the wanton mischief done by the ignorant savagery of so-called educated men. The Goths who protected and preserved the monuments of Rome were cultivated men in comparison with the dividend-hunting Englishmen. To find a parallel to the destruction by speculating companies and engineering we must look to the Turkish destruction on the Acropolis of Athens or Mahomet Aly's wrecking of temples to build factories and magazines." Professor Petrie took pains at once to communicate with the authorities at Cairo on the subject, advocating the removal of the remaining inscriptions to a place of safety. It is a pleasure to note the fact that after his departure that Mr. Corelli, one of the members of the expedition, was intrusted with the task of lifting the sculptures and inscriptions from the cliffs. This has now been largely accomplished. Only a few of the least accessible carvings remain. The remainder are safe at Cairo.

Of course, as is well known, there are many other inscriptions in the region of Sinai. In perhaps a dozen places, especially in the Wady Mokatteb, or "Valley of Inscriptions," not far from the Wady Magharah, these writings are found. Most of these inscriptions are in the Nabatean character, others in Greek and a few in Coptic and Arabic. The small figures, which are entirely destitute of artistic character, represent armed and unarmed men, travelers and warriors, laden and unladen camels, horses with and without riders and attendants, mountain goats, ships, crosses and stars. Cosmas, the Indian traveler who visited the peninsula of Sinai in 535, and saw these inscriptions, believed them to have been executed by the Israelites during the Exodus, but it is now ascertained that they date from the first four centuries of the Christian era and were the work of simple travelers. The Nabatean inscriptions are pagan, but the Greek are the work of Christian hands. Perhaps the more careful study of the former may throw light upon life in the peninsula during the periods which are now obscure.

Professor Petrie believes that in the arrangements of the temple of Sarbut he has found a number of parallels to Hebrew religious custom. In one place beneath the later temple a very interesting find was a bed of white wood ashes of considerable thickness spread over a large area. He estimates that there must now be on the ground about fifty tons of ashes, the residue of a much larger mass. No bones as of sacrificial animals have been discovered in these ashes, but for this he accounts by the disappearance of every such fragment in a region where wild beasts must have prowled. He regards this bed of ashes as the proof that sacrificial burnings such as those mentioned in the case of the high places in Israel must have been a feature of this sanctuary.

Another fact to which he refers is the

finding of the tanks or cisterns in the two courts of the temple. These were apparently for washings. He is confident that they were not merely preliminary cleansings before a religious ceremony, but were part and parcel of the acts of religion in the temple itself. The parallels of course are found in the Hebrew laver ritual and the Hanafiyeh or bathing fountain in the court of every mosque to-day. Here the ablutions are a part of the religious service, performed in a court that may be trodden only by bare feet, and following a very precise ritual, full of detail, which is essential to its efficacy. The system was evidently the same at this Sinai temple in 1500 B. C. and in the Hebrew worship of 1000 B. C. Another feature is the burning of incense, for which there are provided, as the remains of the temple show, a number of small altars only a few inches high. This is in accordance with Semitic worship and differs from that of Egypt where incense was always offered from a censor held in the hand. Still another form of altar was found in the "shrine of the kings" just outside of the temple. It is a flat block with two shallow saucers on the top. These were evidently for another purpose than the burning of incense. Petrie thinks they were intended for the real offerings or cakes of flour and oil. Such offerings are mentioned in connection with the worship of Astarte in the Old Testament, and were also a part of the Levitical ritual.

It is apparent that the final word has not been spoken either on the location of Sinai-Horeb or the bearing of the remains found in the region of the Jeb el Musa and Serbal upon Hebrew history and religion. But every fresh investigation is a step toward certainty, and Prof. Petrie's recent work has rendered valuable service to the cause of Semitic science.

RECENT SERMON SUBJECTS.

Harvey H. Harmon, First Church, Lincoln, Neb., "Christ's Conquest."

Edward S. Ames, Hyde Park, Chicago: "Christianity in Jerusalem and Chicago."

Robert Lord Cave, West Side Church, San Francisco, Cal.: "Teaching the Nations."

Geo. A. Campbell, Austin, Chicago: "The Power of the Resurrection."

Oscar T. Morgan, Santa Clara, Cal. A series, "The Sins That Crucified Jesus." I. Love of Money, or Material Things; II. Spiritual Pride; III. Envy; IV. Slander.

F. D. Butchart, Aetna Street Church, Cleveland, O. A series on Life: 1. Success or Failure of Life. 2. Pleasures of Life. 3. Problems of Life. 4. Sorrows of life.

Logical Conclusion.

Old Winstone was a negro preacher in Virginia, and his ideas of theology and human nature were very often original. A gentleman thus accosted the old gentleman one Sunday: "Winstone, I understand you believe every woman has seven devils. How can you prove it?" "Well, sah, did you never read in de Bible how seven devbles were cast out'er Mary Magdalin?" "Oh, yes; I've read that." "Did you ebber hear of 'em being cast out of any odder woman, sah?" "No, I never did." "Well, den, all de odders got 'em yet."

On the Banks of the Mystic Nile

Mrs. A. C. Smither

For the student of history, or the lover of archaeological research, or the mere pleasure seeker, doubtless the river Nile offers more attractions than any other in the world. For is it not replete with wondrous mysteries? Here the Occident meets the Orient and looks across the great abyss of time, that speaks of a civilization thousands of years old before the beginning of the Christian era.

On the banks of this mystic river are the relics of an ancient race that was the mother of the world. The real descendants of the builders of the pyramids still live on its shores in their little mud huts, follow the same pursuits and dress in the same fashion as did their ancestors five thousand years ago.

The scenery of the Nile is not beautiful but pleasing. The green fields stretching away for miles across the fertile valley flanked on either side by the brown sands of the great desert, the beautiful palm groves interspersed here and there on the level plain present a landscape full of charm and interest.

Until recent years pleasure traveling was by means of the dahabiyeh, a small sailing craft fitted up as a house boat and a most romantic way of sight-seeing. But with the coming of the American tourist, who even in his hours of leisure is always in a hurry, the graceful dahabiyeh has been supplanted by the more practical steamer. What models of comfort these little Nile boats are! The one on which our party is sailing is only large enough to accommodate about sixty passengers, but in comfort and convenience equals a small summer hotel afloat. All the state rooms open directly on the decks and this with two large promenade decks in front afford delightful opportunities for seeing the sights.

It is the plan to travel only by daylight and go ashore each day for a donkey ride to points of historic interest. With two conductors, Dr. H. W. Dunning and Mr. Floyd Willett, to relieve us of the many annoyances of oriental travel, and a native dragoman to describe interesting places visited, we have nothing to do but to see all we can, learn all we can and enjoy ourselves during our three weeks' voyage.

It was a perfect morning the day we left Cairo. The sun shone bright and warm from a cloudless sky. The air is soft and balmy as a day in June in California. As we sail away Cairo lies to the east, the domes and minarets of her numerous mosques sparkling in the golden sunlight, while to the west the grim old pyramids stood out against the horizon like stately sentinels pointing backward fifty centuries to the splendor and glory of the ancient dynasties.

Soon we pass the Island of Rhodes, the traditional site where Moses was found in the bulrushes, the bulrushes having long ago disappeared;—this, however, is the only thing I have found changed since the days of antiquity.

Leaving city and village behind, it is not long till we are in full view of the broad, fertile fields along the banks of the river. The remarkable productivity of the land is the first surprise that greets the visitor to Egypt. It is said that ten million people are supported annually, and it is easy to believe. Every foot of land that is touched by the great overflow of the river or

can be reached by the irrigation system is cultivated, and bears abundant crops. This vast area extends from Khartoum to the Delta, a distance of 1,350 miles, varying in width from ten to thirty-five miles. That the life and prosperity of Egypt depend entirely upon the water of the Nile is clearly evident from the topography of the country. This long narrow strip of fertility lies like a green ribbon in the midst of the desert. Looking across the river from side to side, the contrasts are unique. There is no middle ground. Where the inundation ceases, the green fields end and the desert begins. Not a spot of vegetation is to be seen; the hills are bleak and desolate, the plains

scantily attired, and in many instances wear only the perfect fitting garment of nature, worn by Adam before fig leaves came in fashion. Another means for distributing water for irrigation is the sakiyeh, a large wheel turned by oxen, buffaloes or camels. In the fields may be seen men ploughing with the ox team, cutting the grain with the old-time sickle and loading it on the backs of camels, to be carried to market.

Passing onward in our journey, we draw near to a large grove of palms on the western bank of the river. Here we are to stop, for just beyond lie the ruins of Memphis, the ancient capital and the wonderful Necropolis of Sakkarah.

Our friends, the donkeys and donkey boys, have heard of our coming and are there to welcome us. One Arab can



The Palestine Travel Study Class on the S. S. Republic.

drear and fruitless in their barrenness.

It is probable that the irrigation system of the Nile is the most extensive in the world. The immense overflow caused by the rains in the mountains of Abyssinia begins in June and continues for five months. Not only is water furnished by this overflow, but soil also. The Nile is a muddy stream, carrying a thick sediment which is deposited on the land it covers, thus enriching the soil and causing this wonderful productivity. In former years the country was one vast lake during the period of inundation, but in the Delta region especially the people have acquired more scientific methods of utilizing the water. By a series of reservoirs and canals, the water is distributed over the fields until sufficiently watered and covered with the deposit.

Labor of all kinds is still performed in the most primitive way. All along the banks of the river, the water is raised to the level of the land above by the shadow. This is an apparatus like the sweep of an old-fashioned well, is operated by a man, and draws the water up in buckets, made out of some kind of skin. Frequently, if the bank is high, three or four of these are used, one above another, reaching to the top of the embankment. As the weather is hot and the water drips constantly from these buckets, the workmen are always

make as much noise talking as twenty-five white men. Going ashore, we are soon lost in the midst of a pandemonium. With sixty or seventy men and boys all chattering at once and squabbling over their donkeys, the din and confusion is well nigh distracting. Each man looks out for himself and the tourist is the victim. Five make a grab for me at once. More would have grabbed had there been sufficient anatomy to grab. Each one pleads vociferously in behalf of the merits of his donkey. Finally, the choice being made, all the others leave immediately to seek some other victim. Mounted at last, the boy starts at once with his charge down the trail. No one ever waits for any one else. Soon our party of fifty or more sightseers, each with his donkey and attendant, form a long, straggling train, a mile in length it may be, down the roadway.

The donkey boy, or man usually, is surely a necessary evil. Donkeys have an aversion to speed. So the boy walks behind with a stick and urges the animal vigorously from the rear. No matter how fast the donkey goes, the boy always trots along by his side. In fact, it is a very good donkey that can outgallop a trotting man. If the donkey boy can speak English, he becomes quite loquacious. "Good donkey, lady?" "Me good boy, lady?" "You very comfort-

indescribable. The dirty, ragged, sore-able, lady?" He is very attentive, anticipates every wish, catches you in his arms if the donkey stumbles (as they often do). But there's "method in his madness." With a significant twinkle in his eye, "Me little baksheesh, lady!" "Donkey gets the tariff. Give little baksheesh for the boy!"

With the assurance of good baksheesh at the end of the trip, he renews his attentions with increased faithfulness.

The first place we pass through is Bedrashayn, a village of little mud hovels. A glance into these huts, where people and animals all live together in the

same room, reveals a filth and stench eyed little children follow us like so many flies, crying, "Baksheesh!" But this must be said in their favor, they are good natured, and not in the least resentful when passed unnoticed. A little further on we pause to visit the wooden statue of Rameses II, lying on the ground under the trees, and then take our way across to the desert. It was a long, dusty ride of seven miles to the tombs of Apis, the sacred bull, but we felt repaid for our journey.

Returning at nightfall after a fourteen mile ride, our fun begins again with the donkey boys. "Me good boy, lady?" "Then ask your husband for

plenty baksheesh." One is constantly agitated by conflicting emotions in dealing with these people. One moment it is pity for the poor, ragged creatures who get enough only to eke out a miserable existence. Then after a liberal baksheesh is given their dissatisfaction and continual nagging for more fills one with disgust and repulsion. We reached our boat in safety, however, after one of the gentlemen in the party had thrown one of these annoying fellows over into an alfalfa field.

Thus ended our first day on the Nile. A description of the places visited will follow in another letter.

Mrs. A. C. Smither.

Correspondence on the Religious Life

Can our Evangelists hold Union meetings without stultifying their consciences?

Although for one hundred years we have earnestly contended for the union of all Christians, we have been slow to join in union evangelistic efforts. Occasionally, more frequently of late, our churches have participated with those of other bodies in revival meetings. But now several of our prominent evangelists and preachers are leading in union evangelistic campaigns. Heretofore we have not been responsible for the preaching; but now, so far as our men do it, we are.

The important question is not whether our own men can hold successful union meetings, but whether they can lead in these without stultifying their own consciences.

Integrity of conscience is far better than union. If we should sacrifice our principles for the sake of popularity or the good will of other bodies, far too dear a price would be paid for getting together. Rugged honesty and staunch stamina have been the glory of our brotherhood. If we barter these we are simply building for a moral fall. Outspoken buntiness is preferable to sleek and conventional insincerity. Our cause will never be great because of numbers or praise from others, but because of the truth it possesses and the moral integrity of its membership.

Our preachers are moral stalwarts. They may have failings, but not many of them are trimers. They will not be content to lead in union meetings if they are compelled to proclaim an emasculated gospel, or if they be forced to yield in the emphasis of essentials.

I believe, however, that our evangelists can be true to themselves and at the same time hold union meetings. Some will be able to do this because the differences between us and others are minimized as unimportant. But our evangelists generally hold that there are differences of some consequence. For instance, most regard baptism as an essential step into Christ, while other bodies repudiate this position. Now I do not think that in a union meeting any of our evangelists will be able to proclaim this with the old time insistence. But I am not sure that because of this less people will be baptised.

The one result will be that baptism will be relieved of its partizan aspect and appear to the individual not as a dogma of any denomination, but as a command of Christ, and as a duty of every Christian. Every one of our evangelists holding a union meeting ought to let the people know his mind upon this matter.

George A. Campbell

C. R. Scoville's Method.

Without entering into theoretic argument I refer to Bro. Scoville's meeting in Austin as illustrating the truthfulness of my contention. While he is yet comparatively new in the union work, and therefore moves with caution, he nevertheless does much to present our plea. Instance the following:

1. He was known to be a member of the Christian church.
2. His Bible readings, usually read in concert, very frequently bring in reference to baptism.
3. He asked each convert if he would be obedient to Christ.
4. He quoted the baptism passages very frequently.
5. His sermons, such as on the division of the Word, present the plea as we usually preach it.
6. In his personal work he always presents baptism as taught in the Scripture.
7. A chart with the steps, faith, repentance, confession and baptism, hang before the audience.

Of course, Bro. Scoville, knowing human nature does not go at the matter of baptism with hammer and tongs. He would hardly be a follower of the methods of Jesus and Paul if he would preach exactly the same sermons in union meetings as in our own. The audiences have had different preparation. Both Jesus and Paul accommodated themselves to their hearers, but not for a moment was either false to the truth he possessed. None of us will be as wise as the Master, nor as his greatest disciple, but even though there is always moral risk in doing so, we must all accommodate our teaching. We should do this, not because we wish to tickle the fancy of our hearers, not because we are cowardly; but in order to win men to the truth as we see it.

Do not read too much into the word "accommodate." I would not be sly about presenting the truth. I would seek no underhand advantage. I would refuse to be a party in winning men to the Christian church by inveigling the other churches into a union effort, led by one of our own men. I would build strong and fair. But believing that most people want to know the truth, I would have our evangelists in union meetings preach with robustness and tact. Our leaders, if humble men, full of the Word, and love of men, certainly can lead the united forces without any moral sacrifice on their part and to the great good of the kingdom.

Please name a few of the world's greatest devotional books. Is not our age failing to produce any good devotional literature?

The books usually recognized as our great devotional volumes, breathed on every page a longing for heaven. This world was something to be endured, but not to be enjoyed, and not of the kingdom of God. Feeling was stressed in these great books, and the thought of individual salvation was all absorbing. We have come to a different time. Our ideal saint is not the pilgrim who is seeking to escape his town or city or the world, but the worker who is trying to transform it and to make God's will done there as it is in heaven, where it is perfectly done. We are seeking to build the New Jerusalem on earth. We are emphasizing holy living rather than holy dying. We are more concerned in getting the strong, well man right than we are in gaining deathbed repentance. Instead of saying "know thyself," we are saying "know thy work," and instead of "save thyself," "do your task." Social regeneration is possessing all our minds. And in this, doubtless, we are nearer the Master's conception of the kingdom than were Bunyan, Rutherford and Taylor.

We do not even regard our bodies, with all their passions, which if allowed to run unchecked, become so riotous and so harmful, as evil. With Browning we hold:

"Let us not always say,
Spite of this flesh to-day
'I strove, made head, gained ground upon the whole.'
As the bird wings and sings,
Let us cry, 'All good things
Are ours, nor soul helps flesh more, now
than flesh helps soul.'"

So while we are not sounding in this age just the note of the strong writers of the past, let us not grow pessimistic about the trend of the kingdom. The ever recurring changes in emphasis, generally considered, have ever brought the church to a better understanding of the fuller gospel. Christ is the builder. He said, "I will build my church." For this very reason no gates of the unseen, pouring out their hordes of darkness and opposition will prevail against it. Of course he builds upon impetuous Peters, sinful Marys and doubting Thomases; but he is not wholly dependent upon these. Luther once said, "If the Lord God is to keep up his church, he must care for it himself. We cannot do it." But he is caring for it even in our modern tendencies. To lose hope in the drift of things is to fail to see the hand of God that ever guides out of the storm into the brighter day.

Modern Devotional Writers.

Even amid our multitudinous books of critical, scientific and social temper, we have writers of a marked devotional

character. To hold our attention our own religious writers must not do violence to our intellectual conceptions, but they must also speak to the deep of our souls. They must interpret God in a revealing way. Deep must speak to deep. They must teach us to open our eyes so that we can see God where before we only saw baseness and dearth. They must speak consolation to our sorrow, peace to our troubled hearts, faith to our doubts, and joy to our languishing spirits. Among such writers I would name two. There may be others who would appeal to the reader more than these, but I write of ones that I know, and in whom I have found great uplift. The two I name are George Mathewson and Alexander White, both of that land which more than any other, has sought intimacy with God.

Great Devotional Books.

There are not many. The spiritual mountain tops are few. There is but one Sinai, and but one Calvary. The most of us gain inspiration from but a few great visions. The called out race of saints, a small body, supplies the whole of mankind with strength.

Here, again, it is not safe to commend a book one does not know. Second hand commendation of books is perhaps never safe, so I suggest only ones I am somewhat familiar with. The five greatest to my knowledge are these:

"The Pilgrims' Progress," by Bunyan; "The limitation of Christ," by a Kempis; "A Serious Call to a Holy Life," by William Law; "Ho'y Living and Holy Dying," by Jeremy Taylor, and Samuel Rutherford's Letters.

It seems almost impossible to write

these titles in a cold and bare way, and not burst into fervid utterance over their wonderful treasures. But hard as I find it, I omit any rhapsodical eulogy at this time. Just this word:

These great writings have a message to our age, different though it is from those in which they had their birth. It seems to me we need just what they can give us. With our pseudo-scientific theories of the immanence of God, we need their warm, soul-stirring message of the personal presence of our heavenly Father and the vital reality of the saving grace of our Savior.

No writer has seen deeper into the spiritual meaning of suffering than Samuel Rutherford. This sentence from him: "Losses and disgraces are the wheels of Christ's triumphant chariot."

Austin Station, Chicago.

Centennial Tithers

W. R. Warren

For the celebration of our Centennial we propose the addition of ten million dollars to the permanent assets of churches and church institutions and a corresponding increase in their regular receipts for current expenses. We want every church debt paid off. We want every congregation to adopt the rule and establish the habit of keeping its current expenses paid up in full. We want all our colleges amply endowed, all our mission stations fully equipped, hospitals and orphanages erected and endowed for Christly benevolence at home and abroad and a full million dollars in the Church Extension Fund. Most important of all, we want everyone who helps to bring these things to pass to enjoy his giving and be ready to enlarge the amounts as his income advances.

Sad as is the deficiency of our giving, sadder still is its reluctance. Most of the money that comes into the Lord's treasury is not really given, it is raised. To get it requires canvassing, pleading and begging; appeals are made to vanity and pride as well as conscience and love; one campaign of hypnotic eloquence secures the subscription and another of tactful persistence makes the collection—with a shrinkage. The pain of most who contribute is excelled only by the agony of all who refuse. It is all a miserable pumping process, wherein the preacher must liberally prime the pump, listen to its creaking and whining and puffing and coughing while he labors and grieves over pitifully meager returns when it is done.

Let us make of our giving a fountain that will spontaneously pour forth a flood of silver and gold, laughing and singing and sparkling in the sunshine of God's love. Instead of trying to meet our divine obligations out of the remnant that is left over from our spending, let us consecrate a part of our income just as we receive it. Instead of talking about what we can spare or calculating how little will secure the respect of our neighbors, the silence of our preacher and the salvation of our souls, let us personally covenant with God that a definite part—not less than one-tenth—of all that we receive shall never be ours but His. Our only duty regarding it shall be to distribute it in such a way as we think will please Him.

We are not under the Law but under Christ. This is not an excuse for stinginess, but a reason for making our liberty yield at least as much as the Jew's necessity. God has ordained that His peo-

ple must supply the financial support of His kingdom. Our failure to do it worthily has put Christ to open shame in the presence of Jews, Mormons and Mohammedans, who tithe for their religion and dishonored Him before men of the world whose irreligion costs them far more than the tenth. The Christian heart is mostly right, but Christian practice has been mostly wrong, because wholly without method. Systematic and proportionate giving, beginning easily with one-tenth, will fill the Lord's treasury by its abundance, delight the Savior's heart by its cheerfulness and prosper those who engage in it by the divine blessing. However large or small the income may be, you can live better and enjoy more on nine-tenths of it, after devoting the first tenth to God, than by keeping all for yourself; just as all the civilized world has agreed that a man can do more and better work in a year, laboring six days in seven, than by toiling straight along without rest or change. This is God's arithmetic.

Giving is life's highest expression, richest privilege and finest luxury. "It is more blessed to give than to receive." All of us know the joy of receiving. From our infancy we have been the objects of boundless blessings. Let us believe that God can make these abound yet more richly, if we will follow Him into the greater joy. There is uplifting inspiration in the fact that God has never done anything but give; there is terrifying alarm in the opposite fact that Satan's whole endeavor has been to get. Choose ye this day whom ye will serve! Decide once for all whose son your deeds shall declare you to be.

A hundred years ahead of our neighbors and by God's grace called to lead them in the inevitable return to Apostolic Christianity and the predestined answer to the Savior's prayer, let us not forfeit our birthright by selfishness and covetousness. "See that ye abound in this grace also!" The youngest child in the church, and the poorest widow, are by this plan assured of their rights to practical partnership with God in redeeming the world. The Savior commended the widow whose offering was all she had. He knew that God was able to make all grace abound unto her; that she, having always all sufficiency in everything, might abound unto every good work.

In almost every church there are one

or two, or many, who can testify to the many advantages of tithing. Many of these are enrolled in the Tenth Legion. We are counting on them to enlist at once for the Centennial and be the veterans among God's loyal hosts. Everyone of them is asked to become a recruiting officer for the enlistment of 100,000 Centennial Tithers. Leaflets and enlistment cards will be furnished free. To guard against waste we allow those who order them to pay the postage. (This leaflet 4c per 100, cards 8c. No. 10 16c.) The hundreds who have enrolled are mostly those who have made full proof of the plan. The names sent in will be he'd confidentially at Centennial Headquarters. The number received will be published from time to time for the encouragement of others.

If you do not yet understand the plan, do not know just what it involves or how to begin its practice, a postal card request will bring you Centennial Leaflet No. 10. If you are convinced, fill out and mail the blank below. If you are willing to help in the enlistment of others, order as many leaflets and cards as you can use to advantage. In any case remember that by acting promptly you will help every phase of the Centennial Campaign and not only honor Christ but lead others to glorify Him, who though he was rich, yet for your sakes became poor, that ye through his poverty might become rich.

THE BEST MADE BETTER.

The Enlarged Edition of Webster's International Dictionary, recently issued, brings Webster again abreast of the growth of the language and again confirms it in its position as the One Great Standard Authority. A decade has passed since the International was first published and the years have been full of changes and growth in life and knowledge and achievement; changes that have been reflected in the language and that must now be registered in the dictionary.

The Same Ideals and Principles, so thoroughly approved by experience, which were followed in the body of the book, governed the work of the Supplement.

The Best Scholarship and expert knowledge in the country have been employed on the Supplement to make it equal in every respect to the main vocabulary.

G. & C. MERRIAM COMPANY,
Springfield, Mass., U. S. A.

Rocky Mountain Letter

A marvelous thing has happened in Colorado. Right in the midst of legislative work in the state house, a religious service was held on Monday, March 25, the service being presided over by the governor of the state. There was a vast audience present, largely composed of women, it is true, but the women vote in Colorado. Sixty ministers were on the platform with the state officers. As the notables entered the hall of the House of Representatives, "America" was sung; then B. B. Tyler prayed. A psalm was read responsively and also the thirteenth chapter of Romans was read by the superintendent of the Anti-Saloon League. Then came the hymn beginning

"Lord, for all mankind we pray,
Of every clime and coast,

O, hear us for our native land,
The land we love the most."

Then speeches from the speaker of the House, and the lieutenant governor, followed by the presentation of a pen for the governor to use in putting his name to the local option bill recently passed by the legislature. The bill was signed, another hymn was sung and the governor himself closed the service with prayer and benediction.

We now have our first local option law. Under this law, liquor can be sold in dry territory under the following conditions only: The seller must be a registered pharmacist, who sells under a prescrip-

tion signed by a registered physician in active practice, and only one sale can be made upon each prescription. A tremendous penalty is attached for violations. Colorado is in earnest in moral reform, no matter what capers she may have cut in the past. The Anti-Saloon League has been working some years for this glorious result.

The writer preached Lord's day, the 17th inst., at the good town of Wray, on the Burlington line, in the northeastern part of the state. The people and the church are doing well down that way. Our live secretary, L. C. Thompson, spoke for East Side church on that day.

A. O. Walker, who has been pastor at Loveland about two years, closed his work there last month and removed to Oregon.

With February, L. H. Humphrey closed his ministry of one year with the church at Greeley.

The new church at Fort Morgan, in the beet sugar belt, has called B. H. Coonradt of Maxwell, Iowa. He begins work April 1.

We are sorry to say that J. W. Babcock leaves Florence to locate in western Kansas. He came from Iowa one year ago. He succeeded at Florence.

R. H. Lambkin has returned to Colorado and taken up the work at Windsor, near Fort Collins. It is hard to lose the love that is born of a sojourn in the Centennial state.

W. L. Cline is doing work in the University of Colorado, and at the same time leading the church at Berthoud to success. There is a great future in store for this young man.

E. M. Carr of Canton, Mo., has just closed a good meeting at Longmont. There were twenty-six additions.

Walter Carter closes his work at Elbert and Eastonville.

E. C. Whittaker, pastor and R. A. Givens, singer, have closed a good meeting at the L. L. W. Ranch.

E. H. Williamson of Brunswick, Mo., is engaged in a meeting at Lamar. There is no pastor at Lamar at the present writing.

Frederic Grimes, minister at Grand Junction, is holding a meeting at Meeker on the eastern slope, with Givens as singer. The meeting opens well. M. M. Nelson, our state evangelist, is preaching in the meanwhile for Mr. Grimes.

C. W. Dean, the well known pastor at Grand Rapids, Wis., is looking over the field at Broadway church, Pueblo.

David C. Peters is president of our state board of missions and pastor of the church at Trinidad. The church at this place has issued its year book for 1907. This book shows, among other good things for 1906, a net gain of 66 to the membership, and a balance on hand of \$104.76, with debts paid.

Jesse B. Haston,
1900 E. 29th Ave., Denver.

Among the New Books

Modern Penmanship. By C. L. Ricketts and G. F. Herhold. Laird & Lee, Chicago. Board covers, 60c; cloth, \$1.00.

Penmanship has undergone many changes in the past decade. This comprehensive series of forty complete lessons will prove of great value to clerks, bookkeepers and business men. It contains various styles of alphabets with lessons and illustrations in modern artistic and commercial lettering, and their practical use in the making of diplomas, resolutions, marking and correspondence.

For the Children's Hour. By Carolyn S. Bailey and Clara M. Lewis. Milton Bradley Co.

Mothers and all who have to do with children will find this volume a wise and careful selection of stories. There are many home, nature and holiday stories, besides fairy tales and fables. The children will hear the stories with interest and profit.

The stories have usually been adapted to "the immediate use of the story teller." The book will brighten up a home where there are children. Kindergarten teachers will also find it helpful.

The Golden Sayings of Brother Giles. By Rev. Fr. Paschal Robinson. The Dolphin Press. \$1.00 net.

Brother Giles was a companion of St. Francis and "remains the ideal type of the Franciscan friar." It was Giles who said "Paris, Paris, thou hast destroyed the Order of St. Francis." He was a mystic. He claimed to know God. His visions or ecstasies were frequent. Many of his sayings show spiritual discernment. He made much of humility, patience, prayer, etc.

There are many sentences worth pondering over.

The Life Work of Mrs. Charlotte Fanning. By Emma Page. McQuiddy

Printing Co., Nashville, Tenn. \$1.00.

The subject of the biography was a sincere woman. Her culminating work was the founding of the Fanning Orphan School, which after a history of twenty-two years has an attendance of about one hundred. David Lipscomb is superintendent. Mrs. Fanning was intimately identified with the Church of Christ. The book though not a contribution to the thinking world nevertheless breathes a kindly and healthful spirit.

Emphasized New Testament. Thomas Nelson & Sons.

The publishers have done very commendable service in giving us the American Revised version with the diacritical marking and with larger type stressing the more important passages. The workmanship as well as the plan is exceptionally good. The time is past when we should be satisfied with the Bible in any slouchy dress.

The Twins and the Whys is a fairy tale by Susan F. Thompson. Paul Elder & Company. 26 pages.

This story is about two twin sisters, Cannie and Cantie, very different from one another. Cannie is unselfish and always helping herself. Cantie is selfish and always wants others to do for her. Their mother is wise. It is a good and helpful story for smaller children. They will read it with interest and it will do them good.

THE MAGAZINES.

Artists and Color-Blindness

An interesting phase of color-blindness, according to Dr. Edward A. Ayers—whose article on color-blindness will be, perhaps, the most notable feature of the April Century—is that artists are as subject to color-blindness as other men. Dr. Ayers has tested the color-sense of a large number—colorists, en-

gravers, illustrators—and found an average of one in twenty-two color-blind, but that, as a class, they were quicker to recognize varying shades.

A New Departure

In April Lippincott's Magazine there opens a new department called "Ways of the Hour." From the subtitle we learn that its object is to print current comment and criticism,—sane, stimulating, and optimistic. This is a wholesome sign that one of our oldest magazines is not to join the iconoclasts, but is blazing a new trail through the forest of maginedom.

As a sample of what the Editor wants "Ways of the Hour" to stand for, this initial number presents some new thoughts on "The Salton Sea" by Col. Willard French, U. S. A.; "Voice the Index of the Mind," by Elbert Hubbard.

St. Nicholas

Short serials by popular writers are being made a feature of St. Nicholas this year, the new volume already having given young readers tales from George Madden Martin, Ralph Henry Barbour, and Alice Hegan Rice. In the April number will begin a new story, by the author of "From Sioux to Susan," Agnes McClelland Dalton—the story of a little New York waif named Fritz!

Talent

Of especial interest in the April number of the magazine of public speaking, "Talent," is the article of Senator Spooner, by Colonel Willard French, author of the series on "Public Speaking in the Senate," which has been for several months a leading feature of the magazine. The Spooner article is a summing-up of the qualities which have made this ex-Senator great, a well-earned and unbiased eulogy.

A Specimen of Modern Thought

W. L. Hayden

A weekly paper circulating widely among the Disciples, in its issue of December 15, 1906, presents a curious specimen of modern thought. It is assumed that a minister in spiritual things is necessary to the well-being of a Christian congregation and "false teachers—wolves—should be kept from the spiritual flock," but the New Testament is not sufficient as a rule of discipline to protect churches against certain modern dangers that threaten. It ignores the ancient order when the Holy Spirit made overseers to feed and tend the flock and the ascended Lord gave "pastors and teachers" who were first proved by an Evangelist like Timothy or Titus and then approved "with the laying on of the hands of the presbytery." That order is too much like the denominations that are not of "the New Testament plea."

Besides, Paul did not appreciate the peculiar dangers from modern wolves. Of course he was a learned man, having sat at the feet of Doctor Gamaliel in Jerusalem, but he never was "at Yale, at Harvard or at Chicago University" and institutions of like complexion.

Since there is no saith the Lord in precept or precedent for this modern scheme, it is a clear surrender of our plea, and will tend to "undo the work of the fathers."

They had no "theological principles" by which to test men's soundness in the faith. They accepted Christology and let every man have his own speculative opinions. They did not imagine that ministerial education was a matter of "complexion," but plead for open-mindedness, for the white light of divine truth. "The sects" had peculiar complexions ascribed to them, but "we, as a people," embraced all the prismatic colors of heavenly light.

Why then should preachers be quarantined until they prove themselves not guilty of the German itch, "theological mumps and measles," or the leprosy of higher criticism? Only because some editor who has never been in these higher regions of education, or some spiritual doctor of our own "complexion" casts suspicion upon institutions that follow not "us."

Hence our "advanced thinkers" must supply the deficiency by an up-to-date scheme, taken from "our ports of entry," viz.: "Candidates for Christian pulpits from these sources should be submitted to spiritual quarantine in an examination of their theological principles. From what 'sources' do candidates come that safety requires their quarantine? 'Men who have been trained at Harvard, at Yale, at Chicago University and similar institutions of the same complexion, came from educational regions where spiritual disease, scholastic skepticism is endemic, if not epidemic.' Not that 'even a majority who come from those regions are infected,' 'but the danger is sufficient to make us exceedingly careful.' Hold them under suspicion caused by 'evil surmising.'"

"The United States government quarantines all vessels coming from foreign ports, where yellow fever, cholera, smallpox, or other contagious infectious diseases prevail. Every ship is regarded as guilty until it proves itself innocent, then 'the ship is granted a clean

bill of health and is permitted to enter port. The same principle should prevail in the employment of preachers."

Another queer thing about this novel scheme is that elders in ascertaining the innocence of these suspicious candidates, must rely chiefly on their inside knowledge and not look too much to outside advice. They should especially discredit evidence from the best sources, as college presidents, who can best testify as to the attainments of the students who graduated under them, or missionary secretaries whose duties enable them to know the efficiency of preachers in the churches they have served, or editors who are popularly supposed to be the incarnation of wisdom. If unworthy motives are not to be attributed to them they will not aid "designing preachers" in selfish scheming for places, nor into positions for which they are not suitable.

If "an editor is not likely to be averse to helping into pleasant places those who are ardent friends of his editorial policy" and does so for such reason, his advice should not be solicited, and it should be regarded as an arrogant impertinence for such a one to volunteer his editorial counsel. That is practically to make a newspaper "an ecclesiastical directory over the churches."

However, let it be repeated, with all

possible emphasis, that neither missionary secretaries, college presidents, nor editors should "act as advisers in chief for all the churches," nor any of them. But where in the New Testament is there any warrant for elders of a local congregation to judge of the ministerial standing of a preacher who is not under their jurisdiction? Or to decide finally upon such standing in the church of Christ, if he be a member of the local church? If injustice be done him, he has the right of appeal which is demanded by the principles of justice taught in the New Testament.

This method of privately obtaining advice or testimonials concerning public teachers is inherently vicious. Elders are not always above suspicion of unworthy motives and they can easily seek testimony from persons who will say secretly what they dare not say openly, and a good man can be ruined as easily as a bad man can be kept out of the pulpit.

The only "spiritual quarantine" needed among the Disciples is a boycott of religious papers that encourage such individual egotism and such editorial or congregational "we-gotism," as tends to insubordination in the local church, or of such church to the whole body of Christ, and advocates the making of academic questions or theological propositions tests of fellowship, thus apostatizing from the basal principles of this restoration. Indianapolis, Ind.

AMERICAN CASH WILL SAVE A MILLION LIVES.

Between four and five millions of men, women and children are starving in Northeastern China.

We cannot know the awful suffering entailed, the despair of millions, the added horrors of cold and storm from which there is no adequate shelter, the ravages of disease in unsanitary famine camps, the bitterness of a fate which, to the simple-minded peasantry, seems unwarranted and cruel.

We know this too: Money given by Americans at this juncture will save a million lives; will mitigate the horrible sufferings of millions of our race; will serve to give the greatest possible object lesson in favor of those whom a vast majority of the sufferers have been

taught to regard as heartless "foreign devils."

If you will send checks, postal or express money orders to the order of the Chinese Famine Relief Fund, 105 Bible House, New York City, there will be full acknowledgment of the gift in The Christian Herald and instant application of the funds. The cries of children, the groans of the aged, the despair of worthy men and women will be changed to gratitude and hope. Behold how small a sum a great matter compasseth:

10 cents a day will save a small family.

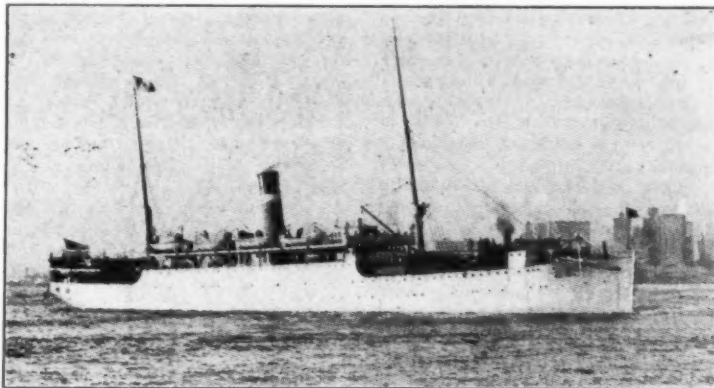
20 cents will save a life for a week.

\$1 will save a family of five for a week.

\$5 will save six lives for a month.

\$10 will keep a family over the pinch.

\$100 will save a small community.



The United States army transport "Buford," detailed by the War Department to the service of the American Red Cross, to carry a full cargo of American

foodstuffs, provided by The Christian Herald for the relief of famine sufferers in China. The Buford will sail from San Francisco this month.

Lesson Text Genesis 32:9-12, 22-30	The Sunday School Lesson Jacob Becomes Israel*	International Series 1907 April 14
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Twenty years of Jacob's life are described in the chapters (29-31) which intervene between the last study and this. In that time he journeyed from Bethel to Padan-Aram and met Laban, his mother's brother. With him he remained long enough to become acquainted with the family, and especially to fall in love with Rachel, the younger daughter. Perhaps it was the knowledge of this affection which made Laban propose the contract for service, Jacob quickly stipulating the hand of Rachel as the reward of seven years of work. At the end of that time a base and unjustifiable fraud was perpetrated upon him in the substitution of the older and less attractive Leah for the maiden he loved. Such an experience may well have reminded Jacob of his treatment of Isaac and Esau years before. His only consolation was the privilege of serving another seven years for the right girl. Laban appeared to recognize Jacob's right to repudiate the marriage when he discovered the cheat, for he entreated him to "complete her week," i. e., to finish the marriage festivities for Leah's wedding.

In the case of this family, as in other polygamous households of the Old Testament, one can discern the strong tendency to unhappy relations between the wives. Such was the case in Abraham's family, although Hagar was not a legal wife. It was similar in the instance of the mother of Samuel and her rival. Though the principle of plural marriages is accepted as one of the legitimate customs of the age, and is never condemned in express terms, yet even in a primitive society like this it is seen to be the cause of much unhappiness. It only required the fuller light of the Christian faith to make it a crime against the moral order of a respectable society, whether it be in the form of bigamy or of the scarcely less disgraceful practice of successive polygamy in the employment of lax divorce laws, which promote disregard of the sanctities of marriage.

Jacob's relations with Laban were marked by hard-hearted cupidity on the part of the latter, and a mixture of shrewdness and injured innocence on Jacob's side. This mixture is doubtless due to the composite nature of the narrative in its present form. In the early Judean source he succeeds through the employment of crafty methods in the breeding of the flocks; in the northern account it is the favor of God alone which saves him from the subtlety of Laban. Both men have become wealthy through Jacob's success. For that reason and others the relations are strained until it becomes necessary for the son of Isaac to leave. In the resolution so to do the wives give their approval of the step, and voice their condemnation of their father's conduct.

The return to Canaan was marked by two episodes which have important bearings upon the story of Jacob's life. The first is the interview with Laban,

*International Sunday School lesson for April 14, 1907. God Gives Jacob a New Name, Gen. 32:9-12, 22-30. Golden Text, "Rejoice because your name is written in heaven," Luke 10:20. Memory Verses, 28-30.

H. L. Willett

when the latter overtook the camp of his son-in-law. The second is the crossing of the Jabbok and the meeting with Esau there. In the first case, Laban disliked to lose the services of so valuable a head-shepherd as Jacob, and wished to prevent his departure. When he could not induce him to return he sought such advantage over him as a charge of the theft of his gods would secure. In the end they patched up an armed and suspicious peace, setting up a pillar of stones to mark the boundary beyond which neither should pass to do the other harm. That hostility breathes even in the words of the adjuration which modern and more amiable people employ as the "Mizpah Benediction." This is a good illustration of the new and better meaning which an old phrase may acquire.

The new difficulty which confronted Jacob was the meeting with his brother. We have no account of Esau's departure from the home at Beer-sheba to the region of Mount Seir, south of the Dead Sea. Probably that portion of the story was given, but has not been included in either of the documents of which Genesis is composed. All of Jacob's possessions were no safeguard against this danger from the man whom he had wronged. He had wives and many children, but these and all his flocks and herds he was in danger of losing if Esau still remembered the old injury. When therefore he heard from his messengers that his brother was coming with an armed band of four hundred men to meet him, his terror was great. In all this he was but reaping the results of his former sin. So David continued to suffer in the family sorrows that swept over him long after he had been forgiven of his transgression. Sin is freely pardoned by the Father upon confession and prayer for forgiveness. But let no one imagine that its consequences do not continue to trouble and distress the sinner for years, and perhaps forever. The scars of evil remain.

Jacob's prayer was the sort that a man makes under stress of a great danger. It was sincere and urgent. It was a humble and passionate pouring out of his heart. It bears the marks of the desperate situation in which it was placed. But it is the regular and continued habit of prayer that reveals the devout life. No spasm of devotion can make up for past neglect. We do not know that it was only in a moment like this that he was like'y to pray. Such a supposition is not warranted by all that we know of his life. But too often it is the case. It is the habit of frequent and familiar prayer that needs cultivation.

When he had sent on the present that was to placate his brother, and had taken precautions to save at least some of his possessions in case of attack, by dividing them, he waited at the ford of the Jabbok. It was perhaps the impulse of solitude which most people feel in the crises of life. It was his last chance to think over his life and determine on

his course of action for the future. Once before he had been in such a moment of crisis at Bethel on the way to Padan-Aram. Out of the meditation and dream of that night had come whatever of nobleness and upward striving he had known in the years since. Now was the time for a final choice. He was at the portals of the land of his fathers. His future character was in a large measure fixed already, as is that of most men in middle life. But there was still time to make a final choice. Should he go back to the life of the days before his departure, or seek the higher levels of promise and power which were the forecasts of the word of the Highest for him? This is the struggle which is intimated in the narrative of the wrestling. It was a contest with powers greater than himself, yet in the last issue it was the eternal conflict of the soul with itself. God does not have to be wrestled with to confer the blessing, but often we only find that blessing in the struggles of prayer and penitence in which God seems for the time the great Antagonist. Only at last when he smites us into utter weakness can we learn the lesson of his discipline.

As long as Jacob thought he was prevailing by his own strength there was no value to him in the conflict. It only made him the prouder of his ability. When he knew that he was helpless, then he sought the blessing in the nobler way of intercession. In that struggle the final crisis of his life was safely passed. He had learned completely now the lesson he began when he left his home, a refugee from his brother's anger years before. When the divine antagonist smote him so that he went away limping and helpless from the place, it was as if the final proof had been given that the lameness, curvature and crookedness had passed forever from his disposition into the body of which he would one day be rid. He had been before "Jacob the supplanter," the intriguer. Now he was to be "Israel, the prince of God," the conqueror.

The unfitness of Esau for leadership is clearly shown in his conduct when the brothers met. He was the same old, careless, frank, generous man as before, with no remembrance of any injury, so lightly had the possession of the birth-right been held by him; and with no interest in any of the arts or experience of the settled life of a growing people. To rove Mount Seir with his hunters was his highest ambition. The divine choice of Jacob was fully vindicated.

There is an impressive comment on this chapter in the message of Hosea (12:3-4) regarding the prevailing power of Jacob's life, and the words of Jesus to Nathaniel, whom he likened to an "Israel," out of whom all the "Jacob" had been cast. And there is a still later and more poetic reference to the wrestling of Jacob in the familiar poem by Charles Wesley, beginning,

"Come, O, thou traveler unknown, whom still I hold, but cannot see.
My camels and my tents are gone, and I am left alone with thee."

The Prayer Meeting---"Forgiveness"

Forgiveness an Essential Grace. Topic,
April 17. Matt. 6:14.

What is forgiveness? A writer on Christian ethics says: "True forgiveness requires, first, the remission of the right to demand justice of the offender. Secondly, the dismissal of resentful feelings; thirdly, the actual revival of feelings of good will." It depends upon what is understood by justice whether the first part of this definition is correct or not. John says that God is righteous to forgive our sins. He does not set aside any law of his universe when he forgives. Rather, he acts in harmony with his righteous character. Remembering this, we are compelled to say that we are unjust when we refuse to forgive our brother who turns to us in penitence. We violate the law of God and deprive our brethren of what he by right should enjoy, our love and helpfulness. The just man takes account of what men may become and he does all he can to make them what they should be. He does not get his idea of justice from the lawyers but from Christ.

Forgiveness and Humility.

It is a piece of impudence to ask God to pardon our offenses while we hold resentment against our brother. If the man whose lord forgave him ten thousand talents had really understood how

great was his obligation to his lord he would not have abused his fellow servant who was unable to pay a hundred shillings. He had no appreciation of the favor he had received. Neither have we a right conception of what we owe to God if we are hard and unrelenting toward those who offend us. We may fear God as men fear powerful tyrants, we cannot have the sense of humble dependence upon his bounty and his grace, which is the basis of Christian character. There will not be in us the disposition to give glad recognition to superior worth in others. We may bow to another's power, we cannot rejoice in it, for we lack the humility which causes man to rejoice in all excellence.

Forgiveness and Success.

The unforgiving man is at war with every one except those who cringe before him. He therefore never enjoys the confidence of a real man. He makes mistakes from which worthy friends could save him. Energy employed in seeking revenge is wasted. While one man is trying to injure an enemy, another has taken a long stride toward success. The people of the United States who wish to see the nation prosper have no time to spend in cherishing bad feelings aroused by the Civil War. The na-

tion has advanced rapidly because its citizens have been of a forgiving spirit. The ex-slave gains nothing by attempts to injure his former master from whom he received cruel treatment. Success is won by forgetting the past and by seizing what the present offers. The spirit of revenge blinds the eyes. Love gives keenness to vision. It appeals to the best in others. It brings to its possessor the confidence and assistance of the strong.

Happiness and Forgiveness.

Is forgiveness a virtue difficult to cultivate? Its opposite is the destroyer of happiness. Revenge is sweet only to the fool. It is far sweeter to help a man to overcome a fault than it is to torture him for it. You can look the world in the face without blushing if you know that the man who sought your hurt has by you been made ashamed of his sin and has forsaken it. You will hardly be proud of the fact that you drove an ill-tempered man into more violent outbursts of passion. And, then, some of those whom you hate are becoming wealthy and popular. They are respected by nearly all who know them. You cannot be happy in the face of their success. You will gain in happiness if you revive your feeling of good will toward them. You will then rejoice in their joy. Eureka, Ill.

The Christian Endeavor---"Jacob"

Topic for April 14th. Lessons from the Patriarchs. III. Jacob. Gen. 48:1-19.

Not the least interesting in the studies of the lives of men of God of ancient times is the story of Jacob. His life flows on like a river with many turnings amid changing scenes, with many turbulent places and through stretches of peaceful onmoving.

Some of the peaks upstanding in the range of his years are his experiences in the bargain with Esau, his dream in Bethel, and the promise of a tenth to the Lord, the years of his service for Rachel and the trickery of Laben, the Mizpah covenant, the struggle at Peniel, the deception of Jacob by his sons, and experiences of Jacob in Egypt.

In all these experiences there is evident the expanding character of Jacob, and he comes into vision as a man whose character was one means of determining the channels of the life of his nation. The peculiarity of the people of Israel was their appreciation of the reality of the one true God, and not the least in the determination of this characteristic of Israel was Jacob's close walk with God, purpose to ever have a place for Jehovah in his life.

Illustrations.

God keeps a school for his children here on earth; and one of his best teachers is named Disappointment. He is a rough teacher, but his tuition is worth all it costs.—T. L. Cuyler.

A friend who took me driving yesterday said: "I have invested one-third of my capital in business, one-third in real estate, and one-third in three per cent bonds. I guess they won't all get away." Another Jacob!—C. F. Goss.

"What shall I come to, father," said a young man, "if I go on prospering in this way?" "To the grave," replied the father.

The sorrow builds the shining ladder up,

Royal L. Handley

Whose golden rounds are our calamities,
Whereon our firm feet planting, nearer
God
The spirit climbs, and hath its eyes unsealed.

—James Russell Lowell.

A young merchant had a rival who sold sweat-shop goods at cut prices. The young man's friends told him, "You will have to do the same or fail." He replied: "I have taken God as my partner; if I work as hard to sell honest goods as the other man does to sell dishonest goods, God won't let the firm fail." That is what Jacob had to learn.

Jacob's old age illustrates how early sins may bear fruit late in life. For the dissensions he sowed in his father's family, he had strife and unbrotherliness in his own family. "That boy," said a man who was converted late in life, "was born while I was busy serving the devil, and the seeds of my sinful living have got into the very foundations of his character. All my Christian living now does not seem to have any influence over him."

Jacob is an example of nobly righting a wrong even after it had been covered up for years. It was bitter and humiliating for the delinquent treasurer of an Eastern city, who was prospering in New Mexico, where he had fled, to return and give himself up to justice, and make restitution in money, besides serving his sentence in prison; but it was the Jacob spirit, and the right spirit.—Christian Endeavor World.

For Daily Reading.

Monday, April 8.—The "supplanter," Gen. 25:27-34.

Tuesday, April 9.—The dreamer, Gen. 28:10-22.

Wednesday, April 10.—The lover, Gen. 29:9-20.

Thursday, April 11.—The covenant-maker, Gen. 31:43-55.

Friday, April 12.—The penitent, Gen. 32:1-12.

Saturday, April 13.—The prevailer, Gen. 32:24-32.

Sunday, April 14.—Topic—Lessons from the Patriarchs. III. Jacob. Gen. 48:1-19.

CENTRAL ILLINOIS CHRISTIAN MINISTERIAL INSTITUTE.

HEYWORTH, APRIL 16 AND 17, 1907.

Program.

Tuesday.

Devotional services, 2:15 p. m., I. L. Parvin; Problems of the Church Today, 2:30 p. m., R. F. Thrapp; The Bible School as a Field for the Minister, 3:00 p. m., The Program of Public Worship, 3:30 p. m., F. M. Rogers; Discussion, 4:00 p. m. Devotional service, 7:15 p. m., P. Baker; The Place and Power of Preaching, 7:30 p. m., W. W. Sniff.

Wednesday.

Devotional service, 8:30 a. m., R. B. Doan; History of Illinois Disciples, 8:45 a. m., T. T. Holton; The Literary Work of the Preachers, 9:15 a. m., Edgar D. Jones; Has Modern Thought Changed the Emphasis in Preaching? 9:45 a. m., N. H. Robertson; Cultivating the Spiritual Life, or the Secret of Power, 10:15 a. m., J. H. Garrison; Discussion, 11:00 a. m. Devotional Service, 2:00 p. m., Rochester Irwin; The Preacher and Our Centennial Aims, 2:15 p. m., Alva W. Taylor; Christianity as a Social Factor, 3:00 p. m., C. C. Sinclair; Discussion and Business, 3:30 p. m. Devotional Service, 7:15 p. m., W. D. Deweese; The Union Problem: Its Duties and Dangers, 7:30 p. m., J. H. Garrison.

Lodging and breakfast free, dinner and supper furnished at the church at nominal charge.

R. H. Newton, Sec.



Home and the Children

SPRING WAKING.

A Snowdrop lay in the sweet, dark ground.

"Come out," said the Sun, "Come out!" But she lay quite still and she heard no sound.

"Asleep," said the Sun. "No doubt!"

The Snowdrop heard, for she raised her Head,

"Look spy," said the Sun, "look spy!"

"It's warm," said the Snowdrop, "here in bed."

"Oh, fie!" said the Sun, "Oh, fie!"

"You call too soon, Mr. Sun, you do!"

"No no," said the Sun, "Oh, no!"

"There's something above and I can't see through."

"It's snow" said the Sun, "just snow."

"But I say, Mr. Sun, are the Robins here?"

"Maybe," said the Sun, "Maybe;"

"There wasn't a bird when you called last year."

"Come out," said the Sun, "and see!"

The Snowdrop sighed, for she liked her nap,

And there wasn't a bird in sight,

But she popped out of bed in her white night-cap;

"That's right," said the Sun, "That's right!"

And, soon as that small night-cap was seen,

A Robin began to sing,

The air grew warm, and the grass turned green.

"Tis Spring!" laughed the Sun, "Tis Spring!"

—Isabel Ecclestone Mackay in April St. Nicholas.

PLANT A TREE.

"This is a splendid peach," said Ned. "Just as sweet and juicy! I'm going to plant the seed. Come out into the orchard with me."

"Oh!" said Will, in great scorn. "Why, think how long a year is. Think how long 't is since last Thanksgiving! and years to wait before you get any peaches."

"But the time goes by, anyway. That's what papa says. You might as well have something growing. You'd better plant wour seed."

"I shan't bother to."

He waited impatiently while Ned brought a spade to dig, and finally, after also bringing water, smoothed the earth over his peachstone.

"See me shy this at Rover—"

Rover gave a little yelp as the stone hit him, and that was Will's last thought of the small kernel in which was wrapped up so much of beauty and sweetness, ready to be brought out with a little care.

Later in the day Ned spied it and picked it up. He carried it to where he planted the other, then looked about

with a thoughtfulness unusual in so small a boy, born of wise heed to what "papa says."

"I don't believe there will be quite room enough here when it's a tree. Those apple trees'll shade it too much. I guess it had better go over in that corner."

Some years later Will followed Ned into the orchard, and to a special spot, where the latter gave a little exclamation of delight.

"What is it?" asked Will.

"My peach tree," said Ned. "I've been watching out for blossoms this year, and here they are."

"And will the peaches be all your own?"

"Why, of course. I planted the seed. Don't you remember? You were here when I did it. You had a stone, too, that day, but you threw it away."

"No," said Will, "I don't remember."

"I remember, because I've watched and watched it. I saw when it sprouted out of the ground, and when the leaves began to grow; and it's been fun, I tell you, to see it getting bigger and bigger; and now to see these pretty pink blossoms."

"I wish I had planted my stone," said Will, regretfully.

"We're not so very old yet," said Ned; "you twelve, and I thirteen. Papa says that if a boy keeps planting, he will enjoy them all his life, that God sends all his beautiful things to help the one that plants a seed or a tree. The sun helps him, and the rain and the dew and the wind."

"I'm going to plant," said Will; "but you have got the start of me by years."

"Come here," said Ned. He led the way to a corner of the orchard, and pointed out a tree, very much like the one they had just left. "That's yours," he said.

"I don't know what you mean," said Will. "I never planted a peach stone."

"I planted it for you," said Ned. "When you threw it away, I picked it up. See, it has about as many buds as the other—one, two, three, four, five,—more than a dozen. This isn't the time of year for transplanting things but papa says that when the right time comes if it's taken up very carefully, it won't stop its growth at all."

"You're real good," said Will, fervently. "I'm going to plant trees after this."

He kept his promise, and the two boys are making the world more beautiful for having lived in it. They drop acorns and fruit stones. They bring vines and saplings from the woods. Nature gives them her kindest aid, and as they go on in life they will more and more rejoice in what they have done. In years to come, other lives will be blest by the fruit of their labors.—Sydney Dayre, in New York Observer.

THE ARTIST.

The New Year came and dipped his brush

In morning's blue and rose,
And painted with a master-hand
The canvas of the snows.
Beneath his rapid strokes the pink
Of wild arbutus grew,
With gold of dancing daffodils,
And violets bright with dew.

But even while I lingered there,
Held breathless by his art,
And watched beneath his magic touch
The buds and blossoms start,
Among the branches overhead
I heard a robin sing,
And saw a rainbow in the sky,
And knew that it was spring!

—Minna Irving in April Lippincott's.

PARTNERS.

A sturdy little figure it was trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl to-day?"

"Yes, 'm."

The round face under the broad hat was turned towards us. It was freckled, flushed and perspiring, but cheery withal.

"Yes, 'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern mostly; only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was not a well-considered comment, and the little water-carrier did not consider it one at all, for there was a look of surprise in her gray eyes, and almost indignant tone in her voice, as she answered: "Why, of course, I help her. I always help her to do things all the time; she hasn't anybody else. Mother'n me's partners."

Little girl, are you and mother partners? Do you help her all you can?—Kind Words.

PUNCTUALITY.

Method is the hinge of business; and there is no method without punctuality. Punctuality is important, because it serves the peace and good temper of a family. Punctuality gains time. It is like packing things in a box; a good packer will get in twice as much as a bad one. The calmness of mind which it produces is another advantage of punctuality. A disorderly man is always in a hurry. It was a wise maxim of a former Duke of Newcastle: "I do one thing at a time."

Punctuality gives weight to character. "Such a man has made an appointment—then I know he will keep it;" and this generates punctuality in you; for, like other virtues, it propagates itself. Servants and children must be punctual, when they know that the heads of the family are so. Appointments, indeed, become debts. "I owe you punctuality, if I have made an appointment with you. I have no right to throw away your time, if I do my own."

When a man is in a hurry at the last moment, everything is confused and wrong. He tears his stockings, snaps his braces or his shoe-lace, or he gets some string or other in a knot, and all from being in a hurry; and these trifles take up time just as much as weighty matters. And then, his letter is too late for the post, and his absent friend is kept in anxiety and suspense; or the coach has gone without him; or a dinner to which he was invited is spoiled with waiting; or the company is disturbed by his entrance after the rest are seated.

A punctual man generally has a quiet, leisurely way of going about things. There is no hurry and bustle, but the work is done in time; so, making good the old saying, "Make haste slowly," or "Take time to be quick."

It is a good maxim: "That you may be always in time, take care always to be ready a little before the time."

King George III. is said never to have been a minute behind in any of his appointments. Another king, by his dilatory habits, fixed on his name the disgraceful stigma, "Ethelred the Unready."

Lord Nelson said he owed all his success in life to being ready for every duty a quarter of an hour beforehand.

THE DIVINE DUTY.

By Katherine M. Pierce.

"What shall I do to serve thee, Lord?"

An eager suppliant prayed,
"Some deed that will exalt thy name
Where thou hast been betrayed?"

"Let me, I pray, thy Gospel teach
Where it has been denied;
Or suffer pain to win the world
As did the Crucified."

"If thou wilt only bid me walk
Beside the Pharisee,
Reprove him of his wicked ways,
And bring him back to Thee!"

"O, some heroic deed, I pray,
Thy power to glorify,
That I may be an instrument
Thy name to glorify!"

In answer to the vaunting prayer
The Lord spake tenderly;
"I ask no mighty deed, my child,
The duty nearest thee."

"The duty that demands thy love,
Thy inner self divine,
This is the blessed sacrifice
That sanctifies the shrine."

"It hallows every humble deed
With light of victory.
A beacon down the weary years
It leadeth straight to me."
Des Moines, Iowa.

Do not fear the face of man. Remember how small their anger will appear in eternity.—McCheyne.

LET US CHEER UP.

"Don't you wish you were a careless, happy boy back on the farm?"

"No," answered the prosaic person. "I never dared be careless while I was on the farm, and I fail to see the happiness in stone bruises and prickly heat."

"Is it necessary to enclose stamps?" asked the poet.

"More necessary, even, than to enclose poetry," responded the editor.

Hawley: "I wonder why a dentist calls his office a dental parlor?"

Smart: "I don't know. Drawing-room would be more appropriate."

Good Cheer.

The son and heir had just eaten his Christmas dinner, of which he had partaken "not wisely, but too well."

"Daddy," he said, "you may carry me upstairs, but please don't bend me!"

General Miles' Thoroughness.

Some years ago General Miles started to drive from Red Lodge, Montana, to Cody, Wyoming, to see his friend Buffalo Bill. The road was rough, and the reckless driving of the man holding the lines made it seem rougher, but the Indian-fighter compressed his lips and clung to the seat without complaint. When near Cody, the general suddenly prodded the driver in the back with his walking-stick and said curtly: "Driver, turn around."

"What?" exclaimed the astonished driver.

"Do as I tell you," commanded Miles. So the man turned the horses about and started back to Red Lodge.

"Now turn here," ordered Miles, after they had driven a few yards. Convinced that the distinguished passenger had suddenly lost his mind, the driver turned about once more and started for Cody.

"There!" exclaimed Miles, in a tone of satisfaction, as the side wheels struck a stone and he bounded into the air. "You hit it! Now, driver, you can go back to Red Lodge and tell them that you drove seventy-five miles and never missed a rock. You've hit them, every one."—Lippincott's.

Senator Stewart and the Spoons.

Charles Stuart, formerly senator from Michigan, was traveling by stage through his own state. The weather was bitter cold, the snow deep, and the roads practically unbroken. The stage was nearly an hour late at the dinner station and everybody was cross and hungry.

In spite of the warning, "Ten minutes only for refreshments," Senator Stuart sat down to dinner with his usual deliberation. When he had finished his first cup of coffee the other passengers were leaving the table. By the time his second cup arrived the stage was at the door. "All aboard!" shouted the driver. The senator lingered and called for a third cup of coffee.

While the household, as was the custom, assembled at the door to see the stage off, the senator calmly continued his meal. Suddenly, just as the stage was starting, he pounded violently on the dining room table. The landlord hurried in. The senator wanted a dish of rice-pudding. When it came he called for a spoon. There wasn't a spoon to be found.

"That shock-headed fellow took 'em!" exclaimed the landlady. "I knew him for a thief the minute I laid eyes on him."

The landlord jumped to the same conclusion.

"Hustle after that stage!" he shouted to the sheriff, who was untying his horse from the rail in front of the tavern. "Bring 'em all back. They've taken the silver!"

A few minutes later the stage in charge of the sheriff, swung around in front of the house. The driver was in a fury.

"Search them passengers!" insisted the landlord.

But before the officer could move, the senator opened the stage door, stepped inside, then leaned out, touched the sheriff's arm and whispered:

"Tell the landlord he'll find his spoons in the coffee pot."—Ex.

MARK TWAIN'S STORY.

Mark Twain once received a letter from his brother, who complained that he was afflicted with a boil and the jumping toothache at the same time, and inquired if he had ever heard of a worse combination.

"No," wrote the sympathetic "Mark," "and I can imagine only one that might be worse—that would be to have inflammatory rheumatism and St. Vitus's dance at the same time!"—Edith Brownell in April Lippincott's.

Seek to cultivate a buoyant, joyous sense of the crowded kindness of God in your daily life.—A. Maclaren, D. D.

A FRIENDLY GROCER

Dropped a Valuable Hint about Coffee.

"For about eight years," writes a Mich. woman, "I suffered from nervousness—part of the time down in bed with nervous prostration.

"Sometimes I would get numb and it would be almost impossible for me to speak for a spell. At others, I would have severe bilious attacks, and my heart would flutter painfully when I would walk fast or sweep.

"I have taken enough medicine to start a small drug store, without any benefit. One evening our grocer was asking Husband how I was and he urged that I quit coffee and use Postum, so he brought home a pkg. and I made it according to directions and we were both delighted with it.

"So we quit coffee altogether and used only Postum. I began to get better in a month's time and look like another person, the color came back to my cheeks, I began to sleep well, my appetite was good and I commenced to take on flesh and became interested in everything about the house.

"Finally I was able to do all my own work without the least sign of my old trouble. I am so thankful for the little book, 'The Road to Wellville.' It has done me so much good. I haven't taken medicine of any kind for six months and don't need any.

"A friend of ours who did not like Postum as she made it, liked mine, and when she learned to boil it long enough, hers was as good as mine. It's easy if you follow directions." Name given by Postum Company, Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs "There's a reason."

WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

W. L. Lodwig is in a promising revival at Concordia, Neb.

H. C. Hurd is in a promising meeting with the church in Morehead, Ia.

I. Osgood, one of our missionaries of Chu-Cheo, China, who is on furlough.

Lewis Goos has begun his labors as minister of the church in Cameron, Ill.

The Christian Century family recently enjoyed a pleasant call from Dr. Elliott

Drake University will erect a new library building during the coming summer.

B. F. Baker has begun his new pastorate in Unionville, Mo., under most auspicious circumstances.

This week the Iowa Ministerial Institute is meeting at the University Place Church in Des Moines, Ia.

S. P. Telford has begun his work as new pastor in Stronghurst, Ill., coming to his new church from Toluca, Ill.

W. M. Stuckey and N. F. Engle have begun the publication of a new Christian Endeavor quarterly issued from Galesburg, Kas.

In the regular meeting of the Board of Trustees of Drake University recently, Hon. Theodore P. Shonts was elected president of the board.

It will be good news to her many friends to learn that Mrs. Laura De Laney Garst is making rapid improvement in health. She is in Des Moines, Ia.

Chas. Reign Scoville has been secured to hold a meeting in the Auditorium of Topeka, Kas., next September. Five Christian churches in the city will join in the services.

The Kansas Ministerial Institute will be held in Lyons, April 9th to 11th. W. L. Harris is the new minister of the Lyons Church. Chas. S. Medbury will be the principal speaker.

Under the leadership of R. H. Newton, the successful minister in Normal, Ill., the congregation is considering the question of a new building to be erected during the summer.

C. H. Altheide, singing evangelist, is open for engagements as soloist and chorus leader for summer meetings. His terms are reasonable. He may be addressed at Bloomfield, Ia.

J. W. Hilton of Bethany, Neb., was with the church in Edison, Neb., in charge of the dedication of the splendid new church building. J. Stewart Miller is the enterprising minister in Edison.

W. T. Hilton, minister of the First Church in Atchison, Kas., is preaching a series of Sunday evening sermons, which are studies in the book of Ephesians. There is much interest in the services.

Sister Sarah Catherine Brown is a new member of the family of National Benevolent Association annuitants. She has just given \$200 to the support of the Gospel of the Helping Hand. Mrs.

Brown is deeply interested in the homeless, helpless little waifs about her. She seeks fellowship with Christ in the holy ministry of feeding the hungry and clothing the naked.

All ministers and friends who are planning to attend the Central Ill. Ministerial Institute at Heyworth, April 16 and 17th, will oblige the church by notifying the pastor, J. P. Givens, prior to the time of the Institute.

Under the ministry of J. A. Cornelius, our congregation in Dodge City, Kas., is in most prosperous condition, as witnessed by the payment of the church debt, a new parsonage and a one-third increase in membership.

The Inter Denominational Sunday School convention of Kansas will meet in Chanute, April 16th-18th. The Christian Church is expected to furnish its full quota of one thousand delegates, expected at the convention.

Beginning March 24th, the Memorial Christian Church in Rock Island, Ill., held special services extending through passion week and including Easter Sunday. W. B. Clemmer, the new minister, is preaching to excellent audiences.

The fourteenth anniversary of the church in Beaver City, Neb., was celebrated last week. J. L. Lemmon is the present minister. The work of the Church proceeds with so much prosperity that a new parsonage is contemplated.

H. H. Harmon, minister of the First Church of Lincoln, Neb., was taken sick with appendicitis, while holding a meeting for the University Church, of which J. W. Hilton is pastor. Brother Hilton continued the meetings. We are glad to hear that Brother Harmon is improving.

Next Sunday evangelist D. C. Tremaine will begin a meeting with the Jefferson St. Church in Buffalo, N. Y., assisting B. S. Ferrall the pastor. The meeting will continue through the month of April. An excellent outlook gives assurance of great blessings to the church.

Lewis P. Fisher is preaching for the church in Osprey, Ill., and the Olivet Church, Clarence, Ill. These churches have taken the best offerings for foreign missions that have been given for several years. The offering marks a new era in the life of the Osprey Church for it had been long under the control of an anti-missionary spirit.

Another good man invests his money for time and eternity. Bro. Millson J. Maxwell has just given \$500 to the National Benevolent Association on the annuity plan. He feels the need of his money while he lives, but desires to return it unto the Lord in the end. Having preached the Word in life he desires to continue his service to humanity, to Christ and the church after he has gone hence.

D. W. Connor, who has faithfully served the church in Edinburg, Ill., has resigned after two years service to accept a call to Albion, Ill. His resignation was accepted with many expressions of regret, for in the Sunday School and the other departments the Edinburg

congregation has greatly increased its efficiency and in the financial and missionary work, the record of the church has been unusually good.

Two more of the friends of Christian benevolence have given their further evidence of their confidence in the National Benevolent Association. Bro. and Sister Humphreys have each given the Association \$200 on the annuity plan. We rejoice in this evidence of continued confidence in the integrity of the Association. These dear people are proving their faith by their works. They are laying up treasure in heaven.

C. O. Reynard of the Lansdowne Church, E. St. Louis, Ill., has accepted a call to the Second Church to be organized upon the dedication of the new building at Warren, O., which has been erected by the Central Church under the leadership of J. E. Lynn, pastor. Bro. Reynard is a graduate of Hiram College of the class of '05 and has achieved conspicuous success in building up the work of the Lansdowne Church.

Recently the Board of Church Extension received two gifts on the Annuity Plan. A gift of \$500 was sent from a friend in Oblong, Ill., and \$300 from a friend in Georgetown, Ind. This last was the 188th contribution to the Church Extension Fund on the Annuity Plan. It should be remembered by those who can give money this way that all of our Annuity money goes out at once to help build churches. Our Annuity money

WHEN DINNER COMES

One Ought to Have a Good Appetite.

A good appetite is the best sauce. It goes a long way toward helping in the digestive process, and that is absolutely essential to health and strength.

Many persons have found that Grape-Nuts food is not only nourishing but is a great appetizer. Even children like the taste of it and grow strong and rosy from its use.

It is especially the food to make a weak stomach strong and create an appetite for dinner.

"I am 57 years old," writes a Tenn. grandmother, "and have had a weak stomach from childhood. By great care as to my diet I enjoyed a reasonable degree of health, but never found anything to equal Grape-Nuts as a standby."

"When I have no appetite for breakfast and just eat to keep up my strength, I take 4 teaspoonfuls of Grape-Nuts with good rich milk, and when dinner comes I am hungry. While if I go without any breakfast I never feel like eating dinner. Grape-Nuts for breakfast seems to make a healthy appetite for dinner."

"My little 13-months-old grandson had been very sick with stomach trouble during the past summer, and finally we put him on Grape-Nuts. Now he is growing fat and well. When asked if he wants his nurse or Grape-Nuts, he brightens up and points to the cupboard. He was no trouble to wean at all—thanks to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a Reason."

is loaned to churches at 6 per cent when we cannot help them with 4 per cent money. We could use \$100,000 of Annuity money now. For information write G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Mo.

Evangelist O. P. Spiegel is in Jacksonville, Fla., helping John T. Boone and the First Church in a great meeting.

State Evangelist D. C. Tremaine, will begin a meeting next Sunday in the Jefferson Street Church in Buffalo, N. Y., helping B. S. Ferrall, the pastor.

Mrs. A. M. Atkinson has the sympathy of her many friends in the loss of her only daughter, Mrs. Howe, who passed away recently in Indianapolis, Ind.

H. H. Peters, our pastor in Dixon, Ill., was a caller this week in the Christian Century office. He lectured Monday night in Glen Ellyn, a suburb of this city.

The church in Virginia, Ill., where Ben N. Mitchell is minister, has more than doubled its last year's offering for Foreign Missions. This was done just after purchasing a new modern house for a parsonage.

Joseph A. Serena, assisted by Mr. Doust, will give a series of illustrated lectures before the Sunday school of his church in Syracuse, N. Y., on his experiences in England. His church contributes \$100 for Foreign Missions this year.

The church in Fredonia, Kansas, has begun the erection of a new church house. With the encouragement of the pastor, H. M. Johnstone, the Fredonia Sunday school is in a contest with the school in Neodesha, Kas., which is awakening unusual interest in the work of the school.

This week brings the pilgrimage of the brethren to our annual Congress in session in Cincinnati, Ohio, in the Central church. J. L. Hill, the pastor, and his brother ministers and fellow workers of the city have made such preparation for the coming of our "congressmen" as betokens a royal welcome to the visitors.

John T. Brown of Louisville, Ky., is on a trip around the world. Writing from Damascus, Syria, he expresses his hope to reach New York May 1st, after which he will be ready for evangelistic work in this country. Remarkable success attended his revival meetings in Australia last year. He may be addressed at New York City, General Delivery.

The work of our church in Keokuk, Ia., moves forward with frequent additions and encouraging growth in all departments. M. J. Nicoson will have the help of Evangelists Wilson and Smith in a meeting which will be held next month. Thorough preparation is under way for the services and Brother Nicoson and his people are making splendid efforts to enlist the interest of the entire community.

Last Sunday completed five years of the ministry of Austin Hunter as pastor of the North Park church, Indianapolis, Ind. During this period the church has made steady gains and has received 425 additions to its membership. In every department, a healthiness of church life is manifest, and the pastor and his people

look to the coming year with flattering prospects of even greater success in every enterprise of the congregation.

The Disciples are setting their faces toward larger things in the Sunday School work. The last few years has brought the rise of several schools of remarkable growth. The Canton (Ohio) Sunday School averages 1,200 in attendance; University Place, Des Moines, Ia., 900; Independence Ave., Kansas City 700, and the Central Church in Des Moines, Ia., has recently doubled in numbers and has almost 700 in attendance.

O. D. Maple, Cairo, Ill., wants to learn the address of Clark Braden. Brother Maple has given up his evangelistic work for the remainder of this year and will serve the church in Cairo, Ill., for nine months. His new work starts off well and arrangements are under way for the erection of a building. While he is serving the Cairo Church, Mrs. Dewight R. Sprague, who has assisted him as gospel singer, may be secured for meetings. Address her at Princeton, Ind.

Last Friday, Edgar D. Jones telegraphed, "J. V. Updike died at 3 o'clock this morning." His death followed a long struggle with an incurable disease, and removes a man of strong personality from our ranks. For twenty years he was one of our leading evangelists. He passed away in Bloomington, Ill. Funeral services were held last Sunday afternoon in that city, and the body was removed to Lima, Ohio, for burial. News of his death will bring sorrow to hosts of friends throughout the entire brotherhood.

The congregation of the First Church, East Liverpool, O., held its annual business meeting Wednesday evening, March 13. Total money contributed, \$4,860.04. School contributions, \$631.83. Average For Missions, \$565.16. Total Sunday offering, \$12.15. Average attendance, 207. The church clerk reported a membership of 408. Increase in membership 30 per cent. Increase in Missionary offerings about 200 per cent. Average Missionary offering for entire church, \$1.37. There has been excellent advance in every department. E. P. Wise is the pastor.

EAST ORANGE, N. J.

I note in last week's issue of The Century a financial statement of the Richmond Avenue Church of Buffalo, N. Y., by Bro. Kellogg, requesting us to "sit up and note with both eyes." While sitting up for this purpose I would call attention to the Record of the Park Avenue church, East Orange, N. J.

Organized in 1900 with 24 charter members, aided by the A. C. M. S. and Disciples' Union of Greater New York to the extent of \$3,000 and a loan of \$3,500 from the Extension Board and ministered to by such men as R. P. Shepherd and M. L. Bates. This church has grown by regular work only to an active membership to-day of 180, repaid the extension loan, contributed to the Foreign Board \$993, to the Home Board \$951, to the Extension Board \$191 (in addition to repaying the entire loan) and interest and to the other mission and benevolent works \$240, during the seven years raising \$23,500. As the church has been self-supporting but two years, a large part of this has been done while yet in its

swaddling clothes. In 1906, with a membership of about 160, this church raised for all purposes \$4,852.91—\$1,000 of which was used in making last payment to Extension Board and \$600 to Mission and Benevolent work of the church. Will not this record of \$30 per capita compare favorably with those more remotely established?

The membership is composed of people of moderate means. Worshipping in a modest chapel accommodating but 250, situated in one of the best locations in nearly the center of a population of over 400,000, composed of several cities so contiguous that only streets divide them. Our present pastor, L. N. D. Wells, has been with the church but six months, but in that time has demonstrated that he is a worthy and able follower of Bates and Shepherd, as evidenced by the fact that people are turned from the chapel doors every Lord's day, and the Sunday school has grown to such an extent that it is necessary to divide it, holding two sessions each Sunday, either filling the house. As this is the only active church of our faith in New Jersey, the matter should appeal to our entire brotherhood to maintain and aggressively push the work so well established; especially when considered that the majority of these people are directly engaged in business and go daily to New York city, thus making it possible to influence the great city in its home life, otherwise found impossible. To do this work comparably with other religious bodies the people must be adequately housed, in consequence this little band is now planning to erect a modern church far beyond their means, but absolutely essential, as they are planning an evangelistic campaign from this center, which is made possible by the talent attracted to New York by the educational advantages which can be thus utilized. They are planning with faith, that to those who plan great things in our Master's cause all things will be made possible.

Geo. W. Kramer.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK

To the Brethren Everywhere -

The offering for Home Missions is of the most vital importance this year. Immense responsibilities have been assumed and greater things must be provided for. Fully 5000 churches composed of supposedly loyal disciples of Jesus, have never contributed a dollar to the evangelization of America. Isn't it time for every contributing church to make a missionary of its minister? Isn't it time to wake up the people to the necessity of acting "our plea" as well as believing it? Every dollar of the \$250,000 asked for Home Missions this year could be immediately, effectively and wisely appropriated to the help of thousands of our brethren who have a right to count on our help. Let us stir the brotherhood this one time - and among the 1,260,000 of us, raise \$250,000 for

Home Missions this year.

Wright & Ranshaw

P.S. Watch this space.

FROM THE FIELD

TELEGRAMS

Boston, Mass., April 1.—Closed to-night. Great crowds to Yeuell's lecture, "Ben Hur." Hundreds turned away last night. In all 252 confessions, most of whom will be baptized. Voted greatest meeting, spite of shortness, ever in this section of Boston. Herbert Yeuell and Arthur Wake sail for England to-morrow.

A. L. Ward.

Logansport, Ind., April 1.—One hundred and forty-one converts in Scoville Union meetings to-day. The full Gospel was preached. If you doubt it come and see. Thirteen hundred converts to date. Cedar Rapids next with two Christian churches.

Thomas Penn Ullom.

Terre Haute, Ind., March 31.—Twenty added in regular services to-day. Interest intense. Many turned away. L. E. Sellers great general.

Leroy M. St. John.

CONNECTICUT

Danbury.—Evangelists O. P. Spiegel and W. E. M. Hackleman have just closed a good meeting of 22 days in this great church. There were 24 confessions. E. J. Teagarden, the pastor, has been with this church 18 years, and has won the affection of his church and great esteem in the community.

ILLINOIS

Normal.—In the regular services, March 24th, there were 3 additions. The Sunday School made an offering of \$20.00 for the China Famine Relief Fund. R. H. Newton directs the work of this church.

Hume.—In a ten days' meeting with this church 67 were received into the membership of the congregation, 54 of them by baptism. A. H. Harrell the pastor, was helped by O. L. Lyon as

evangelist. Many of the best people of the community were enlisted in the meeting. During the 14 months of Brother Harrell's ministry, the church membership has been doubled and the church house repaired and redecorated. The meeting closed with rally services, which were attended by many from surrounding towns.

Waukegan.—In last Sunday's services in the First Church there were two additions, making five in three weeks. The work of the church is carried forward with success and vigor under the ministry of W. H. Trainum, the pastor. The audiences are now the largest during the year.

Virginia.—Ben N. Mitchell became a minister of this church last December and since that time the audiences have more than doubled. Since February 1st, there have been 5 additions in the Sunday services. The church enjoys a very bright outlook.

INDIANA

Indianapolis.—Clay Trusty is preaching for the churches in Bargersville and Bluff Creek. There were 2 confessions March 24th in the Bargersville church. The two churches gave \$425.00 toward the Butler College endowment fund. The work of both churches has a very encouraging outlook.

South Bend.—In the services of the First Church, of which G. A. Henry is pastor, there were 6 additions last Sunday and 11 March 24th. There are additions in nearly all the services and the church is prospering under the ministry of Brother Henry.

IOWA

Clinton.—The Central Church is in the midst of an enthusiastic revival meeting with C. L. Organ, state evangelist, and Brother MacRae, singer, helping the

pastor. On March 26th there had been 45 additions. In the Sunday School and in every department the church is taking on new life.

KANSAS

Fredonia.—Since the last report there have been 13 additions in the regular services. There were 3 baptisms March 24th. H. M. Johnstone is the energetic minister.

Hiaawatha.—G. W. Burch, the pastor, and Chas. E. McVay, gospel singer, are in a meeting in which there were 24 additions the first six days. The church is growing in influence and numbers under Brother Burch's ministry.

MISSOURI

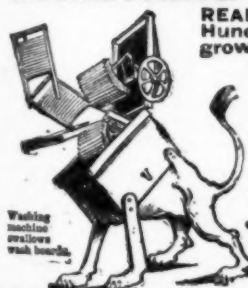
Chillicothe.—Two weeks meeting with this church closed March 24th, with 54 additions to the congregation. There were 29 additions, 24 of them confessions the last day. Often the audiences could not be accommodated. This was the third meeting in less than two years with the same forces. James N. Crutcher, the enterprising minister of this church, had the help of Clarence Wagner, the amiable and gifted pastor at Yates Center, Kas., as singer. Since January 1st, there have been 80 additions to this church, more than half of them by confession. Brother Crutcher is in his third year as pastor and the work of the church moves forward with much vigor and enthusiasm.

I can show a few sprightly and energetic girls who are willing to do some work at home, how to secure an education without money in one of the best southern schools for girls. It will pay to investigate this proposition, but only those meaning business need apply. Address G. P. Simmons, President Madison Institute, Richmond, Ky. Box 575.

SOMETHING'S HAPPENED! FOR WOMEN'S SAKE. SOMETHING KILLED!

READERS LISTEN SHARP, DON'T MISS—BEST THING EVER HAPPENED! Hundred years coming, here at last, full grown—so startling will say it's impossible—but wait, don't worry—Ladies, Your Prayer Answered.

THERE'S NO MORE WASH DAY!—IT'S DEAD! LAID AWAY! WIPED OUT FOREVER!



The world's watched for the man to cut wash day in two. He lives—taken more than half—left only minutes—cut so much wash day's all over, changed—there's new way cleaning clothes—different from anything known—new principles, ideas, methods, NEW EVERYTHING. Wonderful, but true, family washing cleaned with no more work than getting a simple meal, less time—no rubbing, squeezing, pounding, packing, pressing, no injury—no drudgery—that's past. Good-bye wash boards, washing machines, laundries—throw them away—the EASY WAY is here to bless humanity. Women have prayed for death of wash day—for clean clothes without rubbing—ruining health, looks—when they could wash, get dinner, see friends, indulge in recreation without fatigue—when women thought no more of washing clothes than to get a simple meal. That glorious day has come. The world's full wash boards, so-called washing machines, yet wash day same as ever—still long, dreary day—no easier, no shorter, no better. Use wash board or washing machine, its drudgery, long hours, hard work—backache—a day no woman forgets. Invention that killed wash day, named EASY WAY—name tells whole story—easy on clothes—easy used—kept clean—handled—easy on women—makes washing easy—easy to buy and sell. Not called a machine—powers inside concealed—caution the way it gets dirt—has awful appetite for dirt—increases more it gets—goes after all the dirt in all the clothes at same time—little, but mighty—silent, but powerful—uses no spirits, yet works in darkness. OPERATED ON STOVE—move knob occasionally—that's all—scarcely anything to do but wait between batches—child can do it. All iron and steel—always ready—gets away on shelf. Entirely unlike old methods. Verily, wash day is dead—EASY WAY settled that—woman's joy and satisfaction. Less than an hour cleans washing which before took all day—cleans all clothes, finest laces, curtains, etc., in about one-tenth time without rubbing, squeezing, packing, pressing—without chemicals to injure goods. Saves 52

days drudgery yearly—makes woman's hardest work easiest household duty—saves clothes, labor, fuel, health, looks. Surprises all—sounds strange, is strange, but listen, it's no experiment, going on daily. You can do it. J. McGEE, Tenn., writes:—"One young lady cleaned day's washing by old method in one hour with EASY WAY. Another in 45 minutes. Everything as clean as could be." E. CRAMER, Tex., writes:—"Received Easy Way. Gave it a thorough trial. After ten minutes clothes nice and clean. Satisfactory in every respect." ANNA MORGAN, Ill., writes:—"I washed a woolen bed blanket in Easy Way in just three minutes perfectly clean." J. H. BARRETT, Ark., after ordering 38 Easy Ways, says:—"I don't understand why it does the work, but it does. You have the grandest invention I ever heard of. People are skeptical; have to be shown." J. W. MYERS, Ga., says:—"Find check to cover one dozen 'Easy Ways.' Easy Way greatest invention for womanhood, forever abolishing miserable wash day. Saves me turning old washer for hours. I am ready to have old washer accompany all others to the Dump. Sells itself." I. BECK, Ga., writes:—"Enclose order. Find 'Easy Way' as represented. Worked 4 days and have 15 orders." J. T. PEAY, N. C., says:—"Been out 2 days—sold 1 dozen, for which enclose order. Everybody is carried away that sees it work." Guaranteed, everything proven, old house, responsible, capital \$100,000.00. Price, only \$5.00 complete, ready to use—sent to any address. Not sold in stores.



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Send Postal card anyhow for famous copyright "Woman's Farewell," full description, valuable information, testimonials. All free. Harrison Mfg. Co., 293 Harrison Building, Cincinnati, O.

NEW YORK

Buffalo—In the regular services of the Jefferson Street Church there were 6 additions March 24th, all confessions. Audiences are excellent and the outlook for the meeting to begin soon, is flattering.

KENTUCKY DISTRICT CONVENTIONS.

Boston, April 9-10; Sonora, April 11-12; Harrodsburg, April 16-17; Somerset, April 17-19; Walton, April 23-24; Owingsville, April 25-26; North Pleasureville, April 30 and May 1; Frankfort, May 2-3; Mayslick, May 7-8; Clay City, May —; Edmonton, May 24-26; Middlesboro, May 28-29.

The C. W. B. M. occupies the first day

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Another:—

"This country is His chosen instrument of blessing to mankind; and God's plans never fail."

Still another:—

"Ours is the elect nation for the age to come. We are the chosen people. We cannot afford to wait. The plans of God will not wait."

And yet another:—

"Our plea is not America for America's sake, but America for the world's sake."

Our plea is adapted to America as is no other.

Therefore:—

HOME MISSIONS

and Bible school interests, the second with a joint service at night.

R. M. Hopkins.

Lounsville, Ky.

KENTUCKY CONVENTIONS.

By this caption is not meant the regular State Conventions to be held Sept. 16th to 19th. Where, did you say? Dependent sayeth not. Do you want to know why we do not know where? Write to the undersigned.

The conventions meant are our District Conventions. These as you know are the C. W. B. M. and State Bible School Conventions, joint sessions as to place of meeting—with a dash of State Missionary interests. They are to be held in April and May for the most part. Bro. Hopkins and Sister Yancey have announced dates and places. They are going to be good conventions if the people in the various districts want them to be so.

Good programs have been prepared, the people where we are to meet will take proper care of us, every thing is propitious. There is just one thing that is lacking sometimes in our district conventions to make them what they ought to be and that is a very important thing, viz.: The presence of the people from all over the district. We want, we need urgently, a larger proportion of our people to attend these gatherings. They are for mutual edification and counsel, they can be made important factors in developing missionary interest and zeal.

Let us make a brand new record in attendance on these meetings. Set apart the two days of your district convention and make every thing bend to the determination to be there and to get others to go.

Have you my friendly reader any money? Are you getting any these days? If so you are more fortunate than the Kentucky Christian Missionary Convention. I am ashamed to tell you how little we have received during the month of March. It does look as if the crumbs that fall from the table of the March offering ought to be much larger than they have been. We usually get a few crumbs—that is gifts from churches taking a joint offering. If you have a joint offering or any other kind of offering send it in. It will not be out of "joint" here. We need it and need it very much now.

Sulphur, Ky.

H. W. Elliott, Sec.

THE SALINA (KANSAS,) REVIVAL

The success of any revival movement is usually measured by two things. First, the "number who are led by the Spirit during the meetings to begin a better life," and secondly, the "ingathering into the church after the evangelists have gone."

The great movement in Salina, Kansas, under the able leadership of W. E. Biedewolf, and which just closed three weeks ago, seemed to have been notably successful as viewed from both standpoints. There were 1,020 who professed conversion and signed cards expressing their intention of joining the church of their preference. Since the close of the revival 703 have actually united with the various churches, and many more, it is thought, will do so during the coming month. Presbyterian, 124; Christian, 150; Lutheran, 149; Congregationalist, 65; Baptist, 24; Swedish Mission, 25, and Methodist 162.

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FIRST SUNDAY IN JUNE



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3—"The Missionary Voice." Children's Day number especially for children. Brimful of missionary interest.

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Dept. 2, 353 Dearborn St.,
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A special meeting of the shareholders of the Tuthill Spring Co. will be held at its office, 215 W. Polk St., Chicago, Ill., Friday, 19th April, 1907, at 10 o'clock a. m., for the purpose of voting upon the question of increasing the capital stock of the said company and transacting any other business that may come before the meeting.

WM. H. TUTHILL, Secretary.
March 19, 1907.

Is your church thinking of adopting the Individual Communion Service? If so you will make no mistake by writing for our price-list and comparing our goods and prices with others. What you want is the best goods for the least money, and we are in a position to sell them to you. Better write us to-day and get our literature before the next board meeting. Address "Communion," care The Christian Century.

Many of the converts were young men from the two colleges, who will unite with churches in their own vicinity throughout the state. Several of the churches are still keeping up active revival services, and are zealously working as never before.

Dr. Biederwolf was ably assisted in this great campaign by his two associates, Homer Rodeheaver, who directed the great chorus, and helped many into the kingdom through his efficient solo work, and Howard E. Taylor, who had in charge the personal work directorate, which branch of work Dr. Biederwolf greatly emphasizes as a necessary feature of a successful revival. Mr. Taylor also rendered valuable services at the piano.

Dr. Biederwolf's addresses are alike convincing to saint and sinner, using as his weapon of warfare the Word of God, which is as sharp as a two-edged sword, piercing even to the dividing asunder of soul and spirit.

Several unique features added greatly to the general interest and helped to make the impression more lasting. The great street meetings, the children's parade (1,500 in line) and the great farmers' day exercises—when the farmers drove in from a distance of eighteen miles, bringing their lunch and enjoying the All Day services in the tabernacle.

H. E. Taylor.

Appleton, Wis.

UNION MEETINGS.

The time is at hand, by rapid developments, for Christian preachers to hold union meetings. In planning for union revivals in ministerial associations, our preachers have shrunk from even suggesting that they be allowed to name the evangelist. Now we are beginning to know that our preachers can preach the gospel in union revivals. We have a few evangelists whom we may trust and of whom we would be proud in such meetings. J. M. Lowe of Topeka, Kansas state evangelist, has just closed a meeting in the Anthony Christian church. No evangelist has ever been here who so successfully won the universal esteem of business men and people of all classes.

Brother Lowe is especially fitted for union work and his heart will lead him in that direction. He is characterized by a fine physique, a deep voice, fluent speech, and while he is loyal to truth, he is liberal, with a big sympathetic heart for all humanity.

David Lyon.

Anthony, Kansas, March 20, 1907.

THE G. L. WHARTON MEMORIAL HOME AND SCHOLARSHIP.

Excerpt from a letter of Alexander Paul, missionary at Lu-Cheo-Fu.

"It was with deep interest that I read of the proposal for establishing a home at Hiram for the children of missionaries. This has been a longfelt want in our brotherhood, at least among the missionaries. The education of our children is the greatest problem we have to face, as far as natural ties are concerned. You can understand a parent's heart living away here in inland China, with his children at home seeking an education, thrown more than likely upon the mercies of strangers, at the very time when a father's or mother's care is most needed; yet it has been one of the 'all things,' missionaries have had to give up in or-

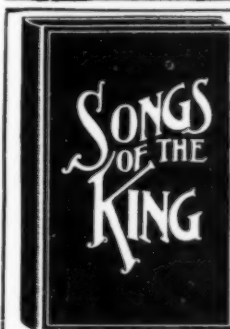
der that the 'Great Commission' might be fulfilled. Is it any wonder, therefore, that we hail with delight the prospect of a home, where our children will be looked after by some good Christian who will be able to advise and counsel them in time of need. Hiram is an ideal spot for such a home. The beauty of the natural scenery, freedom of the place from saloons and other evils which contaminate, and above all the high Christian standard which is maintained in the college and church, leave nothing to be desired as far as location is concerned. And what more beautiful tribute could be given to the memory of our deeply lamented and beloved Brother Wharton?"

Statement by F. M. Rains, corresponding secretary of the Foreign Christian Missionary Society.

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any father or mother knows that care is more important. Some will be young men and women, others may be as young as ten years. We propose to have a big-hearted, sympathetic, Christian woman to give to all as nearly as possible a mother's love and care; to see that they are in school, that their clothes are clean, that they have right companionship, that they are brought up 'in the nurture and admonition of the Lord.' We cannot do less. We have studied the problem carefully. The new arrangement follows the plan that the experience of years has shown to be the best and fully meets all difficulties. There will be a distinct advantage in having the children of our missionaries together."

IN MEMORIAM. SAPP.

Ulysses Sheridan, the son of Benjamin Franklin and Mary Lydia (Weaver) Sapp, was born near Gladesville, W. Va., March 4, 1867. His education was obtained in the public schools. In early manhood he engaged in mercantile pursuits, and later in the milling business, and while in this business at Tunnelton, W. Va., he sustained an injury in the chest, from which tuberculosis developed, causing his death March 1, 1907.

About fifteen years ago he confessed Christ and was baptized, and was ever a liberal supporter of the cause of Christ. He was united in marriage by Ephraim Doolittle, his father in the Gospel about ten years ago to Miss Minnie May Zinn and to this union was born Byron, Louise and Virginia. The deceased was a first cousin of the writer and was one of his most trusted and beloved friends. We were playmates from earliest childhood and not a single note of discord has ever marred our friendship. Falsehood, dishonor, smut and slander were as far from him as the east from the west, but truth, honor, purity and praise characterized his whole career. He could have truly said with the late Charles Garst, "My life is my message." There is no better commentary on the religion of Jesus than his life of simple faith and duty. His very look congealed calumny and his name was a synonym of honor. The secrets of his life and power, like those of his Master, shall best be known when the stone is rolled away.

Finley B. Sapp.

Aberdeen, S. D.

H. C. Foxton had an installation service for the newly elected church officers at Rising City on the 17th.

The Youth's Companion

The April numbers of The Youth's Companion will offer contributions by United States Indian Commissioner Francis E. Leupp, O. G. D. Roberts, Commander Evangeline Booth of the Salvation Army, President Woodrow Wilson of Princeton University, and twenty writers of short stories. Commander Evangeline Booth tells of the successful establishment of Farm Colonies in the United States by the Salvation Army. Indian Commissioner Leupp has many interesting things to tell of the condition of the Indians to-day, especially of the Navajos and Apaches, and the President of Princeton University, Woodrow Wilson, writes of the Southern Colonist, apropos of the Jamestown Celebration.

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By the same Author

A Story of the Bethany home and what it meant to those who dwelt there when they learned that Jesus was in the hands of his enemies. It gives a glimpse of the city over the hill during the night and in the morning following.

Bound in turned covers, decorated in gold, purple and brown, with pleasing fly-leaves of original character. This book will include an insert designed by Harold Sichel, printed in three colors, which gives added interest and charm. 60 cents net; postage, 6 cents.

THE PILGRIM PRESS, 175 Wabash Ave., CHICAGO

BARRELS OF AIR BURNED AS FUEL

New Remarkable Stove—Ohioan's Great Invention—Consumes 395 Barrels of Air to One Gallon of Common Kerosene Oil making Oil-Gas—the New Fuel That Looks and Burns Like Gas!

Wood, coal and oil all cost money. **ONLY FREE FUEL IS AIR!** Unlimited supply—no trust in control. Air belongs to rich and poor alike. We can't burn air alone but see here! Our wonderful stove burns air and gas—very little gas—principally air. Takes its fuel almost entirely from the atmosphere.

A miniature gas works—penny fuel for every family—save $\frac{1}{3}$ or $\frac{1}{2}$ on cost—save dirt and drudgery—no more coal or wood to carry—ashes unknown—absolute safety.

**SEE HOW SIMPLE! TURN A KNOB—TOUCH A MATCH—FIRE IS ON.
TURN AGAIN—FIRE IS OFF! THAT'S ALL.**

Astonishing but true—time-tested—proven facts—circulars give startling details—overwhelming evidence.

NO SUCH STOVE SOLD IN STORES—UNLIKE ANYTHING YOU'VE SEEN OR HEARD OF

A genius of Cincinnati has invented a new, scientific oil-gas generator that is proving a blessing to women folks, enabling them to cook with gas—relieving them of drudgery. Makes cooking and housework a delight and at the same time often saves 1-3 to $\frac{1}{2}$ in cost of fuel.

How often have many of our lady readers remarked that they would give anything to get rid of the drudgery of using the dirty coal and wood stoves—also the smoky oil wick stoves and their gasoline stoves which are so dangerous and liable to cause explosions or fire at any time.

Well, that day has arrived and a fine substitute has been discovered and every family can now have gas fuel for cooking, baking and heating and not have their kitchens a hot, fiery furnace in summer, and be carrying coal and ashes—ruining their looks and health.

Thousands a Week.

Upon calling at the factory we found that this invention has caused a remarkable excitement all over the U. S.—that the factory is already rushed with thousands of orders and evidently the Company's representatives and agents are making big profits as they offer splendid inducements.

As will be noticed from the engraving, this OIL-GAS GENERATOR is entirely different from any other stove—although its construction is very simple—may be easily and safely operated and is built on the latest scientific principles, having no valves, which is a marked improvement, as all valves are liable to leak, carbonize, clog up or overflow.

By simply moving a knob the oil is automatically fed to a small, steel burner bowl or retort where it is instantly changed into gas, which is drawn upwards between two red hot, perforated steel chimneys, thoroughly mixed with air and consumed, giving a bright blue flame—hottest gas fire, similar in color and heating power to natural gas.

This invention has been fully protected in the U. S. Patent Office and is known as the HARRISON VALVELESS, WICKLESS, AUTOMATIC OIL-GAS GENERATOR—the only one yet discovered that consumes the carbon and by-products of the oil.

The extremely small amount of Kerosene Oil that is needed to produce so large a volume of gas make it one of the most economical fuels on earth and the reason for the great success of this Generator is based on the well known fact of the enormous expansiveness of oil-gas when mixed with oxygen or common air.

Oil-gas is proving so cheap that 15c to 30c a week should furnish fuel gas for cooking for a small family.

Kerosene oil from which oil-gas is made may be purchased in every grocery—is cheap and a gallon of it will furnish a hot, blue flame gas fire in the burner for about 18 hours and as a stove is only used 3 or 4 hours a day in most families for cooking, the expense of operating would be but little.

In addition to its cheapness is added the comfort, cleanliness—absence of soot, coal, dirt, ashes, etc.

What pleasure to just turn on the oil—light the gas—a hot fire ready to cook. When through, turn it off. Just think; a little kerosene oil—one match—light—a beautiful blue flame—hottest fire—always ready—quick meals—a gas stove in your home.

It generates the gas only as needed—is not complicated, but simple—easily operated and another feature is its **PERFECT SAFETY.**

Not Dangerous Like Gasoline

And liable to explode and cause fire at any moment. This stove is so safe that you could drop a match in the oil tank and it would go out.

This Oil-Gas Stove does any kind of cooking that a coal or gas range will do— invaluable for the kitchen, laundry—summer cottage—washing—ironing—camping, etc. Splen-

did for canning fruit—with a portable oven placed over: the burner splendid baking can be done.

Another Important Feature.

Is the invention of a small Radiator Attachment which if placed over the burner makes a desirable heating stove during the fall and winter so that the old cook stove may be done away with entirely.

While at the factory in Cincinnati the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment but a positive success and giving splendid satisfaction and as a few extracts may be interesting to our readers we produce them:

L. S. Norris, of Vt. writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel—at least 50 to 75% over wood and coal."

Mr. H. Howe, of N. Y., writes: "I find the Harrison is the first and only perfect oil-gas stove I have ever seen—so simple anyone can safely use it. It is what I have wanted for years. Certainly, a blessing to human kind."

Mr. E. D. Arnold, of Nebr., writes: "That he saved \$4.25 a month for fuel by using the Harrison Oil-Gas Stove. That his gas range cost him \$5.50 per month and the Harrison only \$1.25 per month."

J. A. Shafer, of Pa., writes: "The Harrison Oil-Gas Stove makes an intense heat from a small quantity of oil—entirely free from smoke or smell—great improvement over any other oil stove. Has a perfect arrangement for combustion—can scarcely be distinguished from a natural gas fire."

Mr. H. B. Thompson, of Ohio, writes: "I congratulate you on such a grand invention to aid the poor in this time of high fuel. The mechanism is so simple—easily operated—no danger. The color of the gas flame is beautiful dark blue, and so hot seems almost double as powerful as gasoline."

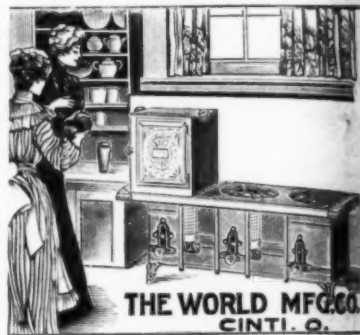
Mrs. J. L. Hamilton writes: "Am delighted —Oil-Gas Stoves so much nicer and cheaper than others—no wood, coal, ashes, smoke, no pipe, no wick, cannot explode."

Mon. Ira Eble, J. P., of Wis., writes: "Well pleased with the Harrison—far ahead of gasoline. No smoke or dirt—no trouble. Is perfectly safe—no danger of explosion like gasoline."

Chas. L. Bendeke, of N. Y., writes: "It is a pleasure to be the owner of your wonderful Oil-Gas Stove—no coal yard, slumping—ashes or dust. One match lights the

Stoves in operation—in fact, uses one in his own home—is delighted with its working and after a thorough investigation can say to our readers that this Harrison Oil-Gas Stove made by the Cincinnati firm is the only perfect burner of its kind.

It is made in three sizes 1, 2 or 3 generators to a stove. They are made of steel throughout—thoroughly tested before shipping—sent out complete—ready for use as soon as received—nicely finished with nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user and the makers fully guarantee them.



How To Get One.

All our lady readers who want to enjoy the pleasures of a gas stove—the cheapest, cleanest and safest fuel—save 1-3 to $\frac{1}{2}$ on fuel bills and do their cooking, baking, ironing and canning fruit at small expense should have one of these remarkable stoves.

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers, The World Mfg. Co., 6479 World Bldg., Cincinnati, Ohio, and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information.

The price of these Stoves is remarkably low, only \$3.25 up. And it is indeed, difficult to imagine where that amount of money could be invested in anything else that would bring such saving in fuel bills, so much good health and satisfaction to our wives.

Don't Fail to Write To-day

for full information regarding this splendid invention.

The World Mfg. Co. is composed of prominent business men of Cincinnati, are perfectly responsible and reliable, capital \$100,000.00 and will do just as they agree. The stoves are just as represented and fully warranted.

Don't fail to write for Catalogue.

\$40.00 Weekly and Expenses.

The firm offers splendid inducements to agents and an energetic man or woman having spare time can get a good position, paying big wages by writing them at once and mentioning this paper.

A wonderful wave of excitement has swept over the country, for where shown these Oil-Gas Stoves have caused great excitement. Oil-Gas fuel is so economical and delightful that the sales of these Stoves last month were enormous and the factory is rushed with thousands of orders.

Many of our readers have spare time, or are out of employment and others are not making a great deal of money, and we advise them to write to the firm and secure an agency for this invention. Exhibit this paper before 8 or 10 people and you excite their curiosity and should be able to sell 5 or 6 and make \$10.00 to \$15.00 a day. Why should people live in penury or suffer hardships for the want of plenty of money when an opportunity of this sort is open?



ALL SIZES.

stove and in 10 minutes breakfast is ready. No danger from an explosion—no smoke—no dirt—simply turn it off and expense ceases. For cheapness it has no equal."

Agents Are Doing Fine—Making Big Money. Wonderful Quick Seller.

Geo. Robertson, of Maine, writes: "Am delighted with Oil-Gas, so are my friends— took 12 orders in 3 days."

A. B. Slimp, of Texas, writes: "I want the agency—in a day and a half took over a dozen orders."

Edward Wilson, of Mo., writes: "The Harrison very satisfactory—Sold 5 stoves first day I had mine."

J. H. Halman, of Tenn., writes: "Already have 70 orders."

This is certainly a good chance for our readers to make money this summer.

Hundreds of other prominent people highly endorse and recommend oil-gas fuel and there certainly seems to be no doubt that it is a wonderful improvement over other stoves.

The writer personally saw these Oil-Gas

4, 1907.

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